

# AMERICA

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**Home News.**—Though insisting that he spoke informally and unofficially at the dinner given by the Pilgrims in London, Mr. Hughes, our Secretary of State, declared in his address that American assistance in the economic rehabilitation of Europe could be counted on. It was impossible for Mr. Hughes to avoid the subject of the European settlement and his words were carefully chosen. Speaking of the Washington conference he said:

I do not know what the future may have in store, but I do know that the peace of the world will be secure if the responsible leaders work together in the spirit of that conference with the object, not to obtain some advantage at others' expense, but to lay the surest foundation of national interests in a completely fair settlement.

Dwelling at some length on the desire of Americans that our system of government, our dominant purposes and our modes of helpfulness be better understood, Mr. Hughes quoted Gladstone's observation that "the American Constitution was the most wonderful work ever struck off at a given time by the brain and purpose of man," and added that to many "it also seems the most mystifying." Then followed a clear explanation of the general outline of our government as affording a reason why America desired to offer its aid in the Reparations question as a private matter, and not through governmental action.

When a Government acts it must act according to the order of

its structures. So that when you ask: What will America say? What will America do? You must further ask yourself: To what America do you put the question? Is it to American sentiment as voiced by the press, by public men, by critics, by scholars? Is it the America of finance? Is it the America of expertness in some particular line of effort? Is it the America of philanthropy? Or is it the American Government?

A better understanding is not simply a more complete appreciation of history, of social conditions, of special problems, but of organs and functions. It does not make for better understanding to arouse expectations which cannot be satisfied or to demand that something be done in one way which must be done, if at all, in another way.

However, Mr. Hughes noted, regarding our helpfulness:

American philanthropy is eloquent in activities which need no government spur. There are potent voices in America which do not wait for political action—outstretched arms of helpfulness which do not depend upon the muscular reactions of our Government.

The United States is anxious to assist Europe to secure a lasting peace, asserted Mr. Hughes, and the nations can count upon us "as a non-aggressive power devoted to the interests of peace," and he instanced the peace of the Western Hemisphere as eloquent proof of our desire to promote friendship among the nations. Had America as a Government entered into the European problem we would have been involved in prolonged discussions and little could be accomplished. But with the Dawes plan and the assistance of American experts success in solving the problem is possible, and the path to confidence and prosperity is opened. "The abiding amity of our two peoples," he said, "will greatly aid in this universal peace and understanding." The gathering was one of the most distinguished that has ever been assembled in London.

**Brazil.**—The revolution has made no progress in Brazil, if dispatches from the Government are to be trusted, and the fighting continues to confine itself to Sao Paulo

and its immediate vicinity. Indeed, indications point to a weakening of the rebels' position and attitude, for it

was reported on good authority that they had endeavored to enter into negotiations with the Government for an armistice, but that these advances had been rejected. True, the statement of the captain of the Greek steamer Andrios who spoke of rebel strength and success weakens a bit the credibility of other reports. The Andrios had been driven from the harbor of Santos by the bombardment of rebel

planes. Some 200,000 citizens have left Sao Paolo for the small towns of the interior, while from Santos were sent relief trains to the distracted city carrying nurses, doctors and government authorities. American and other foreign firms of Santos contributed generously to the relief fund. Twenty thousand dollars were raised the first day of organized demand. The foreign interests are all behind the Government.

**Czechoslovakia.**—The budget for 1925 which is being drafted already casts its dark shadows ahead. It is evident that the small Republic of Czechoslovakia cannot bear even a budget of about eighteen billion

*The Economic Situation*

Czechoslovakian crowns, or roughly \$600,000,000. That was the budget for 1924, and it amounted to almost 1,300 crowns for every citizen. In consequence of the great number of employes and the frequently incompetent and spendthrift management, it has come about that Government ownership of railways, landed estates, forests, etc., instead of contributing to the income of the State, in many cases shows a considerable deficit. The Administration of the State, too, with its seventeen ministries and countless officials and employes, and with its antiquated method of work is excessively expensive. The taxpayers are overburdened.

In addition there is just at present a serious clash of interests between the two chief sections of the population: the industrial and the agrarian. After the war, when food was scarce and dear, the duties on imported agricultural products were either abolished or became purely nominal. On the other hand very high duties were established to protect the home industries, some of them in particular against foreign competition, chiefly from countries with even more depreciated currency. But the situation has now changed very considerably and the farmers, who cannot compete with the prices of cheap foreign agricultural products and are suffering from heavy taxation, high wages and high prices, insist on the introduction of some protection in the form of agricultural customs duties. They also desire to see the industrial tariff mitigated a trifle, in order that foreign competition may lower the prices of machines and implements. The Socialist parties, however, which fear for the well-being of the industrial working classes and still more for their own popularity at the next general election, which is due not later than 1926, will listen to neither proposal. Since thirty-nine per cent of the Czechoslovakian population is agricultural, the adoption of at least some protection for home agriculture seems imperative. A reduction in industrial customs duties can also be expected. Fortunately unemployment has been steadily decreasing. In May, 1923, the State paid unemployment pensions to 112,538 persons. In April, 1924, their number was reduced to 48,600, and in May, 1924, to 29,000. The number of persons helped indirectly, through the employers, was and is about half as large.

**Germany.**—Until such time as the London Conference reaches at least a preliminary agreement on the enabling plan to be adopted, placing the Dawes report in operation,

*Germany Waits for London to Act*

it is thought that Chancellor Marx will hold to his refusal to discuss matters of foreign policy. "The position of the German Government," said the Chancellor, "is exactly the same as it was when I explained it in detail on June 4." The Opposition leaders are refraining from any comment and have even absented themselves from the Reichstag to avoid being forced to come out openly against the Dawes report. Meantime, the organization of a powerful republican society has attracted wide attention in recent months. It is called the "*Reichsbanner*" because of its banner of Black, Red and Gold, and has been established with the specific purpose of counteracting the activities of the monarchists. A wide-spread propaganda in the interest of republican ideas has already been started, and extensive plans have been laid for monster demonstrations to be held in August at Kiel, Hamburg and other important points. The "*Reichsbanner*" already has a membership of 300,000 and its ranks are constantly growing. All members are required to have had previous military training, a provision which looks towards possible danger to the Republic from the monarchist quarter, in which event the organization would be prepared to take up arms to defend the present political status. The birth of such an organization is probably the best expression of the present temper of the country and points rather clearly to the fact that the lines are being drawn for a bitter and decisive battle between the Republicans and Monarchists. It will surprise no one to see the initial outbreak in the Reichstag, where even with a cessation of the discussion of foreign policy, the order of the Chamber during the past two weeks has been quite deplorable and has merited the disgust of its new chairman.

This opinion receives confirmation, as we go to press, in the vote of confidence the Government received from the Reichstag on July 26. The motion of lack of confidence was put by Herr Graefe of the

*Government Secures Vote of Confidence*

"Voelkisch" extremists of the Right and was voted down by 172 votes to 62. Seventy-nine Nationalists refused to vote. This position of non-participation of the Nationalists was defended by Herr Schultz, who declared that until the London conference had ended there was no reason why the Nationalists should vote either way. The vote on Herr Graefe's motion was followed by a long speech of Professor Hoetsch of the Nationalists stating the party's position towards the Government's policy. The Nationalist Party, he said, had never refused to accept the Dawes report as a basis of negotiations, but would accept it only on certain definite conditions, which conditions Germany could not relinquish. These, he explained, were amnesty



for all Germans imprisoned in the Ruhr, security for Germany against sanctions, and the complete economic and military evacuation of the Ruhr. "Economic evacuation is still uncertain and military evacuation is not yet even on the *agenda* of the Conference," said Herr Hoetsch. Dr. Stresemann answered from the Government bench, that he was in substantial agreement with the speaker that "unless Germany has rights in London equal to those of the other nations represented there the German Government might far better remain at home." If the Government does eventually go to the Conference it is quite generally understood that its delegation will be headed by Chancellor Marx and his Foreign Minister, Dr. Stresemann. It is also stated Herr Luther, the Finance Minister, will be one of the members, as will Dr. Hoefle, Minister of Posts and Occupied Territories. Herr Ritter and Herr Schubert, both of the Foreign Office are mentioned among other possible selections. The delegation, of course, will be accompanied by a corps of experts who will argue Germany's case.

**Great Britain.**—The progress made in the London Conference by the solution of the difficulties between France and Great Britain through the compromise offered by

**Further Disagreement in London Conference** Owen D. Young was brought suddenly and unexpectedly to a standstill on account of the attitude of American and British bankers with regard to this agreement. The new difficulty is this: the French hold strongly to the position that neither the Versailles Treaty nor the Reparations Commission be in any way invalidated. The compromise satisfied them on this point by giving them power of separate action against Germany provided that they first consult the Agent General of Reparations and the Representatives of the shareholders of the German loan. But it is to this provision that the bankers object. They will give over no money so long as France or any other power considers itself at liberty to impose penalties upon Germany without reasons which are "definitely and unanimously considered adequate" by the other powers and by the Representatives of the shareholders of the German loan. This disagreement on the part of the bankers and the unwillingness on the part of France to yield to their demands has blocked all progress of the work of the first committee. Premier MacDonald consulted Andrew W. Mellon, American Secretary of the Treasury, on some possible means of breaking down this unfortunate and unexpected barrier. It was said he offered suggestions likely to be of service. Premier Herriot made arrangements for the prolongation of his stay in London and later on showed himself less intransigent to the point of being ready to listen to the proposals of Premier Theunis of Belgium for a new compromise with the bankers. But the disagreement later took a more serious turn when the French press, with the exclusion of the *Temps*, took up a hostile attitude towards what they considered the disturb-

ing role of the American bankers. They see in the demands of the bankers a weakening of their own position for the enforcement that may be necessary to make Germany live up to her obligations, a weakening that has for its sole objective the greater security of American bankers. That the bankers speak unofficially and that even Secretary Hughes in his visit and address to the Conference acted in an unofficial role has not increased the confidence of France, who foresees what she considers the great danger of her present strong grip on Germany, loosening in her hands. Some of the French papers are urging Herriot to return to Paris, considering it undignified of him to haggle thus with unofficial American bankers. Herriot on his side might readily consent to the bankers' proposals, only that, did he do so, he would probably be signing his political death warrant, and the signature go for nothing in the councils of the Conference. In the meantime, a general session of the Conference has been held which dealt almost exclusively with the question of when and how to invite to London the proper German representatives.

**Ireland.**—All doubt about the status of the Free State's diplomatic representative to the United States has been dispelled by the publication of the correspondence exchanged between Secretary Hughes and

**Free State Minister to United States** Sir Esme Howard, the British Ambassador at Washington. Ambassador Howard points out in his note that the new Free State Minister will deal with such matters only which relate exclusively to the Free State, and that his Majesty's Government has found it desirable to confide such exclusively Irish matters to a Minister Plenipotentiary accredited to the United States. The British Ambassador adds:

Such a Minister would be accredited by his Majesty the King to the President of the United States, and he would be furnished with credentials which would enable him to take charge of all affairs relating to the Irish Free State. He would be the ordinary channel of communication with the United States on these matters.

However all matters of imperial concern or which affect other dominions in the Commonwealth will continue to be handled by the British Embassy. Sir Esme Howard notes that these arrangements do not denote any departure "from the principle of the diplomatic unity of the Empire." Secretary Hughes answered the Ambassador's communication:

Responding to the hope which you express on behalf of your Government that the Government of the United States will concur in the appointment of an Irish Free State Minister in conformity with the proposals of his Majesty's Government as set out in your note, I have the honor and the pleasure to inform you that the President, always happy to meet the wish of his Majesty's Government in every proper way, will be pleased to receive a duly accredited Minister Plenipotentiary of the Irish Free State, on the footing you indicate.

The Irish Free State had announced some time ago the appointment of Professor Timothy Smiddy of Cork as Minister Plenipotentiary to the United States, subject to

the approval of Great Britain and the United States of America.

In the municipal Supreme Court Justice Burr of New York denied the motion of Eamon de Valera and Stephen O'Mara to restrain the Irish Free State from

*Decision on  
Irish Fund*

prosecuting its suit in the United States for the recovery of the fund of 2,500,000 dollars unless the Irish Free State would desist from carrying on a similar suit in the High Court of Justice in London until after our State courts have finally determined the matter. The fund spoken of was raised in this country by de Valera and O'Mara by the sale of bonds for the "Irish Republic," and this fund is now claimed by the Free State as the de facto Government in Ireland. In handing down his decision Justice Burr said:

This court has no power to restrain or enjoin the High Court of Justice in Ireland from proceeding with the trial of the action there pending. It has no power—and being mindful of the comity required—ought not attempt to trammel or restrain the Irish Free State, which is a sovereign and friendly nation whose duly accredited Minister Plenipotentiary is recognized and received by our Government, from taking such measures and prosecuting such actions in its own courts as it may deem necessary for the protection of its own interests and the welfare of its own people.

The legal presumption is that the Irish officials will perform their duty and that all the rights of the defendants will be fully protected by the Government and the courts of Ireland.

Although the Irish action has been pending for two years, the defendants failed and neglected to apply for the relief now sought in this action until practically the eve of the day set for the trial of that action. In this I think the defendants have been guilty of gross laches.

The result of this decision is that the suit will be begun in the High Court of Justice in Dublin just as if no legal action had been taken in the United States. Among the political prisoners lately released from Irish prisons are Art O'Brien, former President of the Gaelic League in London, who in 1923 was sentenced to two years for seditious conspiracy, and Sean McGrath.

**Italy.**—Mussolini in the Grand Council of the Facists presented to an admiring throng a new program of reform for the party which, among other things, will purge it of "undesirables." This is a development

*Premier Reforms  
Facists*

consequent upon the murder of Deputy Matteotti. It is the first important action of the Premier since his recovery from a siege of "depressed spirits" which came upon him shortly after the deputy's death. The party accepted unanimously the proposals of its chief. They are in brief as follows: First: Nomination of a new directorate for the party by the rank and file. Second: Strict revision of the personnel of the party to rid it of all undesirables. Third: A more efficient discipline. Fourth: The institution of a Court of Discipline presided over by a non-Facist of sterling integrity, in order that vigilance be exercised over the Facist leaders. Fifth: The increase of the trade union activities of the Facists.

Premier Mussolini's speech on this occasion was notable as standing for progress, but for progress which is coupled with law and order. He denounced strongly the undesirables, those whom the new measures of discipline will eject from the party, who "love violence for violence's sake." The party must work, he said, for juridical recognition that it may become a pillar of strength and support for the State; it may raise the moral standards of workers that they may be able to keep pace with the progress of the nation; and it must collaborate with capital so that a portion of capitalistic gain be shared by those who have been instrumental in its accumulation. The Premier praised the party of the Liberal Right and for its loyal approval and support of Facism he called them "honorary Facists." Italy and Facism was his slogan in this address. After the speech the secretary of the party asserted that membership had now reached 900,000, divided into 8,434 sections. Within the last week 10,000 applications for admission have been registered. To take care of these youth a Facist militia, the Premier said, would be constitutionalized, but not merged with the army. They would be prepared by the militia for their military service which begins for them at the age of twenty-one.

**Mexico.**—Considerable speculation was aroused by the recent announcement that Charles B. Warren, the American Ambassador to Mexico, was about to resign his post and return to the United States. Questioned as to the truth of the report and the reasons for his resignation Mr.

*Ambassador  
Warren's  
Resignation*

Warren gave the following statement to the daily papers:

I am returning to the United States to resign as Ambassador, as the task I came to complete is concluded. My mission really commenced last year when I came to Mexico as head of the American mission to negotiate a basis for the resumption of diplomatic relations, after which general and special claims conventions were signed.

Of course there will be no surprise at my resignation, because it was understood that I came to arrive at a basis for a good understanding between Mexico and the United States, and not to serve as Ambassador when that task was completed. I feel that the work is done and that agencies created to adjust the claims of citizens of both countries will succeed in their part of the work. I leave July 22, resigning the Ambassadorship after conferences with President Coolidge and Secretary of State Hughes. I leave knowing that the present relations between Mexico and the United States are friendly and cordial, both peoples desiring justice in their relations.

The claims mentioned by Mr. Warren include those incident to Vera Cruz and the deaths of many Mexicans on the American side of the border. Mr. Warren by his patient labor has done much to further the friendly relations now existing. President Coolidge is expected to appoint the new Ambassador to Mexico just as soon as Mr. Warren's formal resignation is accepted. The organization of the Claims Commissions to adjust the many damage actions requires the immediate appointment of an Ambassador to Mexico.



# Economic and Social Planks in the Party Platforms

JOHN A. RYAN, D.D.

THE declarations of all three political platforms on the attitude of government toward industry are more specific and more important than their statements concerning labor, or agriculture, or mining. Each of the three party pronouncements has something to say on the general principle of government control, and also upon particular applications of the principle to certain important departments of industrial life.

1. Government Control. In the Republican platform we find opposition to "all attempts to put the government into business," belief in government regulation, but rejection of government ownership of public utilities. The Democratic platform repeats the old denunciation of monopoly as "indefensible and intolerable," and calls for vigorous enforcement of existing laws against monopoly and illegal combinations. The Progressive platform has some general declarations to the effect that the people must protect their liberties through public agents, and that the best government is that "which offers to the many the highest level of average happiness and well-being."

All three platforms favor government regulation and control of public utilities. As for government ownership and operation, the Republican platform is clearly opposed, the Democratic platform does not discuss the proposal specifically, while the Progressive platform favors it within certain limits.

2. The Railroads. The Republican platform demands the consolidation of railroads into fewer competitive systems, and some amendment of the Labor Board provisions of the Esch-Cummins law, and rejects compulsory settlement of labor disputes. According to the Democratic platform, the Esch-Cummins law has failed to attain the ends which it promised to attain, and it ought to be "so rewritten that the high purposes which the public welfare demands may be accomplished." The Progressive platform calls for the repeal of the Esch-Cummins law, and for "public ownership of railroads, with democratic operation, with definite safeguards against bureaucratic control."

This is probably the most important economic issue before the American people today. The attitude of the Republican platform is one of opposition to any notable change in the present situation; that of the Democratic platform is favorable to a certain amount of change, but is hesitant and evasive, while that of the Progressive platform is definite, clear, and distinctive. The qualification of government ownership set down in the Progressive plank is extremely important. If the only way out of the

bafling railroad situation is government ownership, it is essential that the operation of the railroads should avoid the evils of bureaucracy and include participation by all interested parties, specifically by labor and by those who use the railroads.

3. Merchant Marine. The Republican platform favors more efficiency in the management of the ships now owned by the Government, and the ultimate sale of these to American citizens. The Democratic platform declares that the Government should continue to own and operate its ships so long as may be necessary to protect American farmers and manufacturers against excessive ocean freight charges. The Progressive platform is silent on this subject. Obviously, the differences in the declarations of the other two parties are not important.

4. Water Power. The Republican platform favors the development of water power under conditions which will preserve private initiative and yet protect the public interest. The Democratic platform takes the same general attitude, but fails to express itself on the subject of government versus private ownership. It demands prompt action by Congress for the operation of the Muscle Shoal plants, but does not say whether this operation should be conducted by the Government or by a private corporation. As on the question of the railroads, the Progressive platform is here definite and distinctive. It demands "public ownership of the nation's water power and creation of a public super-power system." The failure of public regulation to reconcile the conflicting claims of investors, employees, and consumers in the case of the railroads, has convinced many persons that this method should not be adopted by the Government in dealing with the vast possibilities of the electric energy which is latent in the water powers of the public domain.

5. Conservation and Reclamation. All three platforms declare for the conservation, development and public control of natural resources, such as coal, iron, oil, and timber. None of them calls for public ownership of mineral lands which are now privately owned, nor for public operation of any part of the mining industry, although the Progressive platform might be construed as not unfavorable to these changes. Both the Republican and the Democratic platforms urge the reclamation of arid and semi-arid lands in the West.

6. Currency. On this subject the Republican platform is silent. The Democratic platform denounces "the recent cruel and unjust contraction of legitimate and necessary credit and currency," and asserts that this

action "bankrupted hundreds of thousands of farmers and stock growers in America and resulted in widespread industrial depression and unemployment." However, it proposes no practical remedy, contenting itself with the demand "that the Federal Reserve System be so administered as to give stability to industry, commerce and finance." The Progressive platform demands the reconstruction of the Federal Reserve System and the Federal Farm Loan System "to provide for direct public control of the nation's money and credit."

7. Cooperation. As noted in my preceding article, the Republican platform calls for "the establishment of a Federal system of organization for cooperative marketing of food products." It also commands "better marketing through cooperative efforts." The Democratic platform favors "every proper governmental activity" to stimulate the progress of the cooperative marketing movement. In the Progressive platform we find a demand for "protection and aid of cooperative enterprises by national and State legislation." This is the first campaign in which three great party platforms recognize the importance of

cooperative enterprise in the farming industry. Of course, it is equally important in merchandizing, in manufacturing, and in banking. While it is essentially a method of self-help by organizations of individuals, it does require legislation in order to function effectively. This necessity has hitherto been neglected by all the great political parties of the country.

This closes our discussion of the economic planks in the political platforms. As stated at the outset of the article preceding, the Republican platform is conservative, the Democratic somewhat liberal, and the Progressive somewhat radical. However, the differences between the Progressive declarations and those of the two older parties are much more fundamental and significant than the differences in the Democratic and Republican pronouncements. The Republican who is considerably dissatisfied with the economic declarations of his party in this campaign will scarcely be satisfied by those in the Democratic platform, and vice versa. Such a person may or may not find satisfaction in the Progressive platform. At any rate, he will find it different.

## The Old Fashioned Newspaper

MAURICE FRANCIS

THERE was a time when newspapers were got out with a hand-press, a pot of ink, a paste pot and shears, and by a man who filled the positions of editor, reporter, pressman, advertising manager and circulating agent. He seldom married, and hardly ever had his hair cut, because he lacked money.

Gradually newspapers have developed into a great business industry. Every paper of any importance has a small regiment of employees. Its payroll runs into thousands of dollars a week. Its machinery runs into hundreds of thousands. The growth and business development of a newspaper have been amazing. John Smith, the star reporter, will never quit the local daily, go around the corner and start a rival paper. This costs too much. The printers will never get mad at the boss, walk out in a body, cross the street and publish a new daily. This consumes too much ink.

In other words, the publishing of a newspaper requires an immense lot of capital, as well as business acumen and business organization. The business side of every newspaper that expects to live and pay its way is of infinitely more importance these days than the literary side. A good "ad." man can fetch much more money than a good editor. The simplicity and individuality of the newspapers of a generation or so ago have gone.

The change in news and the character of news has been no less amazing. The old fashioned newspaper of two decades ago has changed its methods mightily, or has been sold by the sheriff, or closed by the heirs of the editor who declined to have his hair cut.

The best news of today is something about a pretty woman involved in a scandal, or suspected of having three husbands living and at least two dead. A speech by William Jennings Bryan or a State document by President Coolidge will be put on a back page for a live "woman" story, by the average daily paper of today. The woman will get the front page and the most space.

The death of the old fashioned newspapers has been a pathetic thing. I worked on one for twenty years, as cub reporter, star reporter, copy reader, country editor and city editor. The owner was a splendid Christian gentleman, clean-minded, absolutely fair and square, and he had a never-failing sense of the responsibility of his paper to the community. An elopement was written as conservatively as an account of Hiram Jones cutting his foe with an axe. Names of certain diseases and certain crimes were never permitted in the paper. Slang was treason to the better life. An attractive young woman who shot and killed her affinity could not even buy space in the paper for her picture. She was usually referred to as "a poor unfortunate girl" driven insane by the treatment she had received.

The editorials were strong and to the point, usually on helpful subjects; an encouragement to the young to go to college, study hard and progress in life; pleas for better citizenship, and for better government; unfailing championship of the rights and liberties of the people, and of the poor.

Headlines had to be written with the greatest of care. Nothing must be exaggerated; no false impression given.



A man almost had to murder the mayor or fall out of a balloon to get a two-column head. Interviews were as sacred as the ten commandments: to misquote any man, or color his statements in any manner, were penal offenses. Patent medicine "advs." were thrown out the window, and the "adv." men almost thrown down the stairs. Mining stock "advs." were about as welcome as small pox or pale ink.

We published a good paper, a family journal for the fireside; a paper that every man, woman and child could read, and did read, without one blush of shame. It was an honest paper.

But we could feel ourselves slipping. A rival daily featured divorces with more prominence than we featured new comets. It carried pictures of actresses; pictures of divorcees; pictures of affinities; stories of debauchery and of degradation, moral and otherwise. The circulation went up like a sky-rocket; ours went down like a falling brick. Eventually a few wise gentlemen with good eyes for sensationalism and cuts that showed the lingerie bought both papers, consolidated them and made a "modern" paper out of the two. The "modern" paper is making money.

A short time after this merger, I visited an old fashioned editor in another city. He had a splendid type of paper—clean and snappy editorials; clean and well-written news—a real home paper. But he would not print "scandal" news. "I was sorry when I heard your paper had gone," he said to me. "It was a splendid paper. There are just a few of us left, and we are dying rapidly." Four months later his paper was bought by a syndicate, knocked in the head, and its fine, clean name paraded in big type over typical sensational news.

And so it goes all over the country. The old fashioned paper has to mend its way, throw down the bars, embrace sensationalism, or die. There are a few exceptions, of course; one or two notable ones, but in the main this holds good.

Hundreds of columns were printed in the daily papers in a medium-sized New York State city not long ago of the evidence given in a libel suit brought by a brazen woman against a preacher who had referred to her place as a "viper's den." She lost the suit, but got a lot of advertising that probably did not hurt her feelings much.

Twenty-six narrow-minded bigots, with sheets over their heads, met in a garage in a city of 100,000 population in New York State recently; the speaker invited a reporter from each paper to attend, and the meeting was given from three to five columns of space in each paper. About three-fourths of the space was devoted to vicious, libelous and lying statements about the Catholic Church and the Knights of Columbus. This took place in a city with approximately sixty per cent of the people members of the Catholic faith.

Sensationalism was the spirit and the motive back of the publicity, for all of the papers are friendly and fair to the Church in their every-day treatment of church news.

A certain metropolitan Sunday paper has a magazine section that fairly reeks with featured scandal articles; the doings of pretty actresses; the divorces and dilemmas of rich married women, and such like. In nearly one hundred Catholic homes in my city I have made a study of the influence of this magazine section upon the inmates of the homes. The boys and young men hardly ever look at it, but dive for the sporting section, the baseball news, prize fights, etc. Father may look at it with a quizzical eye and a bored expression. Mother reads it occasionally. But, by careful questioning, I learned that five out of six young girls read that filth-reeking section from cover to cover.

It is hard, in the average city, to find any paper outside of the religious weeklies that does not stoop politely to the clamor for sensationalism. A friend of mine worked on a typical sensational paper, the star reporter. A fire did, say, damage to the extent of \$3,000 to a business block.

"H—l," says the city editor, "let's give 'em a good fire; make it \$30,000."

A flapper girl shot once at her sheik lover, then fainted. But the paper made her empty her gun, then throw the weapon at his head. Everything was along the same line. This was in a city of less than 150,000 population; a neighborhood city, almost. The average thinking man would say that no paper could exaggerate news in such a manner and not lose the confidence of the people eventually. The proof of the pudding is in the eating. When this paper was truthful, and respectable, it had a circulation of about ten thousand; when it became sensational it quickly reached a circulation of sixty thousand.

That is the pity of it. We give the people what they want, says the average editor. The average movie man said the same thing not long ago about lewd sex pictures, and he lost out—eventually. The average saloon keeper said the same thing about his law-breaking saloon some years ago, and he lost out—eventually. There is hope still, I believe, that the sensational newspaper will eventually bump into the same kind of sanity, and that we will have a return in part, at least, to the old fashioned editor's old fashioned ideas about clean news and moral responsibility. The change cannot come too quickly, or too emphatically, for the good of the country and its people.

## The Myth of "Evolutio Demonstrata"

GEORGE MCCREADY PRICE, M.A.

ONE of the great evils of our day in modern science is the overspecialization which we meet with everywhere. Not only do the zoologists, for example, know little or nothing about what the botanists are doing or what they have proved, but each of these departments is split up into many subdivisions, almost like water-tight compartments, and the various specialists are often quite unmindful of how their next-door neighbors are engaged.

The result is that a student of the natural sciences who refuses to keep within the narrow bounds of his specialty is looked upon with suspicion, and if his researches have made him skeptical regarding the popular doctrines in any of these subjects outside his own special field and he is so indiscreet as to voice a criticism of the logic or the general results of his neighbor's work, he is often bluntly told to attend to his own business or may even find himself ostracised from "reputable" scientific circles.

The rarest of specialties today is logic and common sense. It almost seems as if the leaders in most of the natural sciences here in America, or at least the ones who are most in the limelight and have succeeded in getting most frequently into the news dispatches and onto the front pages of the great dailies, must have begun to specialize so early in their education that they have never found time for that broad general culture which might have enabled them to view such a subject as that of organic evolution more generally, instead of so narrowly, and which might have enabled them to see the ludicrous figure which they cut in continually assuring the public that the doctrine of organic evolution is as well established as any of the great generalizations of natural science.

Some of us who have been trying to see this question of organic evolution as a whole and to view it open-eyed and unafraid, have long been aware that the botanists have never been as dogmatic or as over-confident of the truth of the evolution dogma as have many zoologists. But even those who have been aware of this state of things are almost amazed at the open repudiation of some of the most popular dogmas of the evolutionists which we find in the publications of the English botanists.

As one example of this sort we may take the most recent book of Dr. D. H. Scott, perhaps the most prominent writer along the line of fossil botany in the English-speaking world. It is entitled: "Extinct Plants and Problems of Evolution" (Macmillan & Co., 1924). But A. G. Tansley, in his Presidential address before the British Association last year at Liverpool, used almost as strong language, while H. B. Guppy and A. C. Seward, the latter of Cambridge University, are almost equally explicit in repudiating the long-honored doctrines of development.

A quotation or two from this book by Scott will serve to indicate its attitude. For example:

The record (geological) shows no time-limit between *monocotyledons* and *dicotyledons*, and throws no light on the possible derivation of the one class from the other (p. 43). On the whole, one is impressed by the independence of the various phyla of vascular plants all through the geological record (p. 202). The evolution of plants, so far as the record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own (p. 215).

The students of fossil botany have long been familiar with a large and important group of extinct plants which have been named *pteridosperms*, or "seed-ferns," because though looking like ferns in general habit of growth they

had highly organized seeds on their fronds. The ardent evolutionists have always tried to make these *pteridosperms* the half-way stage between the true ferns and the true seed-plants or flowering plants; but we are now told that this will never do, for this half-way stage is just as old as the earliest ferns. This is what Scott says:

On a review of the whole evidence, the former belief in the origin of the *pteridosperms* (and through them of the seed-plants generally) from ferns must be given up. We have no reason to believe that ferns, as botanists understand the name, are any older than the *pteridosperms* themselves (p. 207).

So much then for this latest and most authoritative word from the botanists. One might wish that the zoologists would listen in for a little while, and learn to be less dogmatic, or perhaps I may say learn to be more accurate and more truthful.

Some time ago I had occasion to consult a book which is quite rare in this country, "Evolution by Means of Hybridization," by J. P. Lotsy, the Dutch botanist. It was issued at The Hague in 1916, but I found that the copy at the University library still had its leaves uncut, though the library accession marks in it showed that the copy had been in the library for some seven years. This is a valuable side-light on the amount of real research work being done in this great university of over 10,000 students. I venture to say that the works of J. Arthur Thomson, H. G. Wells, or Hendrik Van Loon would be found well thumbed. The reason is not obscure. Dr. Lotsy's book is severely critical of all that the evolutionists have been dogmatically preaching as gospel for two generations.

Take the following:

Phylogeny, i.e., reconstruction of what has happened in the past, is no science, but a product of fantastic speculation (p. 140).

I wonder if some public spirited citizen would not take the trouble to bring this statement to the attention of the officials of a certain large scientific institution at Central Park West, New York City? I would even be willing to head a subscription to have mottoes made in gold letters, "Halls of Fantastic Speculations," to replace some of the labels which we now find in that institution.

I was interested to see Professor Scott's attitude toward this position taken by Lotsy, which is almost as radical and unconventional as my own. Scott thinks that possibly Lotsy has gone a little too far; but he says: "Like Dr. Lotsy, I have become skeptical of late as to most phylogenetic reconstructions." (p. 18).

Again I wonder if this candid admission ought not to be brought to the attention of some people who have devoted a lifetime of ingenuity to assembling the bones of various animals called "horses" by courtesy, and placing them (arbitrarily) in an alleged chronological order, for the purpose of impressing innocent school children with an objective "demonstration" of the truthfulness of organic evolution. My own "The New Geology, a Textbook for Colleges" (1923) may be consulted regarding the purely



artificial and arbitrary character of these phylogenetic "reconstructions." In the light of the recent disclosures in geology, this part of the evolution theory, or better hypothesis, is now seen to be the weakest of it all; but this is too large a subject to enter upon here. The real progressives in modern science are becoming more and more skeptical regarding the entire doctrine (*sic*) of organic evolution.

## Politics and Bigotry

FLOYD KEELER

**S**PEAKING editorially AMERICA has already disposed of the suggestion that there is such a thing as "the Catholic vote" or that there is even the remotest possibility of the formation of a "Catholic Party" in the United States, but there are certain aspects of the religious question as it concerns the forthcoming presidential election which seem to me worthy of consideration. That the attempt has been made to inject religious controversy into the campaign is undoubtedly true and the Democratic convention particularly was disturbed by this effort, and because the Democratic party is the dominant party in the South it has been assumed in some Northern Catholic circles at least, that it has been the South which injected the issue and that South and religious animosity are interchangeable terms. Doubtless there are localities in the South where Catholicism is regarded with a sort of fanatical hatred possible only to persons who know nothing whatever of it, but even in these spots the dislike is rather a product of the meeting-house than of the polling-place. There are many places in the South where the professional anti-Catholic agitator can still find a lucrative field, where the local ministers can always fall back on the "Roman menace" as a subject for drawing a crowd, and where the perfervid orator of some "patriotic" celebration can gain applause by allusions to the valiant services of those who have kept this country free from "Rome rule," but when it comes to politics there is singularly little of this seen. There have not been a great many Catholic public officials in most of the Southern states, but then there have not been many Catholics to choose from and the few there are have been mostly poor and obscure, but I think the percentage of Catholics elected to offices of trust and honor in the South is quite as high as it is in many more Catholic sections. North Carolina, our least Catholic state, has had several prominent officials who were of our Faith—if my memory serves me rightly, at least one governor and attorney-general and others, yet Catholicism even now forms less than one-half of one per cent of the total population. Virginia, where the percentage is higher, but still well under five, has had a similar experience. My own kinsman, the elder Governor Floyd, was received into the Catholic Church during his term of office, but apparently even that fact had no effect upon his political fortunes, or of those of the family, for his son subsequently

served in the same high office—the only case in the history of the State where this has been true. It would be difficult to enumerate the Catholics who have represented Virginia in Congress, but my memory brings up several who were continuously re-elected until death claimed them, and certainly no discrimination was made because of their religion.

It may be urged however, that I am going back to ancient history, and that with the recent rise of ku-kluxism and similar outbreaks conditions have changed. I reply that I do not believe it to be so at all, and I base my belief upon observation. It happened that I was in the South during the most hectic days of the balloting in the recent Democratic convention. Naturally this convention was the subject of much discussion and a great deal of talk, and as the ballots went on, personal feelings and prejudices were given free rein and the various candidates were discussed with a freedom rather unusual. Men spoke their minds without restraint, I talked with a number who had no idea of the religion that I professed and I overheard conversations between others who, if they knew I was listening at all, certainly had no means of discovering that I was a Catholic. Without exception the raising of the religious issue was deplored. Some were outspoken in their disapproval of Governor Smith, but it was usually on his attitude on the liquor question or something else, never once on the fact that he was a Catholic. If, as has been reported in the Northern press, Senator Walsh felt it best for him to decline the vice-presidential nomination lest it should stir up bigotry, I am sure that it is not Virginia at any rate which would have contributed any disturbing element of that character. I may say in passing that every mention of his name drew forth encomiums and that one person to whom I casually mentioned "Davis and Walsh" as my own personal preference for a ticket, remarked, "Well, those are both good old American names!"

It is undeniable that the vast majority of the Southern people do not like our religion. It is also very true that most of them know it only through calumny and that they have had but little opportunity or inclination to dispel that ignorance. But that, while this is a condition which we ought to do all in our power to remedy, and to which I have more than once called the attention of our readers, it does not, to my mind, affect politics one bit. The nomination of a Catholic, provided he was suitable otherwise, would not change one electoral vote south of the Mason and Dixon line. The North may be afraid of its shadow in this matter, Indiana may be scared to death of the Ku-Klux Klan in politics, and may want to fight shy of stirring up religious prejudice, but it should not impute its feelings to the South. Like other things concerning which the North is utterly mistaken in Southern economy, the linking of bigotry with politics is simply not fair, and those who are attempting to disseminate the idea are doing a tremendous disservice to American harmony and goodwill.

## The K. of C. in 1924

JOHN B. KENNEDY

SIX years is little enough in terms of human chronology; even in an eventful life of the traditionally allotted span it is not an imposing fraction. But in the life of an organization as in the life of a man, six years provides an adequate time-test of the feasibility and authority of an objective and also a true test of the ability to accomplish that objective. At this time in 1918 the war, which most of us are apt to forget because most of us knew nothing and still know little of the abysmal suffering the war entailed, was driving to its climax. Millions of Americans and hundreds of thousands of Canadians were embattled on foreign soil. No matter how the statesmen may have thwarted the purest motives of these fighting men—and their motives, judged by the personal consequences of their fighting were singularly pure—they proved themselves patriots, and the process of that proof gave others the opportunity to demonstrate patriotism in indirect and direct service. We know that the Knights of Columbus were exemplars of that service.

To recite what the Knights achieved and were achieving six short years ago would be to repeat a page in history whose repetition may wait, the page having been so recently written. Although here it may be well to remind those who say that the Knights must not wear their war laurels too conspicuously that the right to wear those laurels will always be a conspicuous right. The Knights found a job to do and they did it well. In them was discovered a genius for enterprise and activity unexcelled by any of the better-endowed welfare organizations. With the gradual subsidence of war-stimulated energies it remained to be seen whether or not this genius, elicited in a great national emergency, could project itself into solving the problems of peace. The record as it must be written today tells the simple, convincing story.

There is a remnant of K. of C. war work in progress. But recently we read how David F. Supple of San Francisco, Supreme Warden of the Knights of Columbus, addressed the annual convention of the Disabled American War Veterans. He told them that the Knights were still at the side of the disabled man, aiding him with personal service. In more than 400 hospitals, we read in the records kept by Supreme Secretary William J. McGinley, there are some 30,000 disabled men, and to these men a corps of some 150 K. of C. workers render constant service, providing the creature comforts free, that made the Knights of Columbus deservedly popular during the war and immediately thereafter, and arranging the wholesome entertainment without which hospital life is dreary and detrimental rather than curative, as it is designed to be.

The K. of C. free correspondence school for war veterans of both sexes and all creeds and colors, an outgrowth of the large and successful K. of C. experiment in education which commenced actually in the camps at home and abroad, and was continued in evening schools throughout the country, is proving itself substantially effective. In round figures, some 25,000 men and women have benefited by the sixty-odd courses in cultural and technical subjects which the Knights offer without cost. And an extension of this work at cost for the benefit of members of the organization has also been practically appreciated. There are those of us among the rank and file who look forward to a day when a gigantic correspondence school under the auspices of the Knights of Columbus will provide opportunity for spare-time cultural study. It is reasonable to suppose that an organization capable of the generous annual contribution to the ranks of higher education which the graduation of K. of C. scholars on the Catholic University \$500,000.00-endowment supplies, will slowly but surely embrace in its offer of opportunity for mental betterment, those unable, through age or other circumstances, to qualify for scholarships of the higher sort.

The Knights, I believe, are in the educational field to stay. They are needed. They are capable not only of broadening the field but of vastly multiplying its harvest. Their renowned effort to revive the war veterans' interest in higher education by sending hundreds of them through college is a further evidence of this.

When, in 1922, Deputy Supreme Knight Martin H. Carmody headed the committee in charge of inquiry into the possible scope of K. of C. activity in behalf of organized boy work, there were some skeptics, even benevolent skeptics, and there are occasions, although rare, when skepticism can be qualified by a kind predicate. Yet we find in 1924 that the Columbian Squires movement, which is not a junior K. of C. organization, but a separate, although associated entity, progressing with that gradual certainty which impresses the wise observer more than picturesque, rapid-fire growth. In Notre Dame University, Columbia and elsewhere the Knights are providing free scholarships in boy-study for students approved by Metropolitans of the various archiepiscopal sees. The importance of adult interest in the boy's spare time is being sedulously preached, nowhere more so than in New York State, where it is necessary, if anywhere. Time will witness satisfactory development of this new feature of the Knights' extra-fraternal work. For we must never lose sight of the fact that in its insurance membership



alone, of approximately 250,000, the K. of C. demonstrate a genius for effective organization to achieve definite social utility in the protection of the family.

The Roman record of the Knights of Columbus stands today in definite and impressive relief against a background of misunderstanding. When Pope Benedict XV, of revered memory, summoned the Knights to work in Rome under the direct auspices of the Holy See he fore-  
visioned precisely what may now be witnessed in Rome by any visitor; what has been witnessed in Rome by some of the most exalted visitors from America, no less than the American Cardinals. The silly, but unfortunately successful attempts of misled evangelicals to proselyte the children of Rome necessitated defensive measures on the part of the Holy See. The attack was new, and effective defense called for new strategy. This, Pope Benedict and his successor Pope Pius XI saw the Knights could introduce. Under the direction of Edward L. Hearn, Past Supreme Knight, this introduction has been splendidly made. So impressed was Pope Pius with what the Knights were achieving that he was on the point of personally dedicating the gymnasium erected on ground supplied by him, abstaining from doing so in accord with what he himself termed the tradition of voluntary imprisonment within the Vatican. He directed that a special medal be struck to commemorate the Knights of Columbus Roman welfare-work as the most important of the present year of his reign, and he personally wrote the inscription for that medal, issuing a *Motu Proprio* when he bestowed the honor on the Knights.

The exact cost of this work to the Knights cannot now be estimated. It is probable that before the end of the year five playgrounds will be in operation in Rome, and already approximately \$1,000,000 has been appropriated by levy on the membership for the establishment and maintenance of the activity. This in itself is eloquent reply to those who would expect financial aid from the Knights for all manner of worthy though not as authoritatively imperative causes.

It is interesting to note that his Holiness again showed marked favor to the Knights this year by honoring several of their number. The Supreme Chaplain, brother of the reverend founder of the Order, was made Rt. Rev. Monsignor Patrick J. McGivney, while Supreme Knight James A. Flaherty was elevated to ambassadorial rank in the Order of St. Gregory the Great, Supreme Secretary McGinley receiving the Commandership *cum plaqua* and Supreme Director William P. Larkin being made a Knight Commander of the same Order. In addition, the Pope recognized K. of C. eminence in the field of clean amateur athletics (a most wholesome and necessary department of sociology) by creating Supreme Director William C. Prout, who is also President of the American Amateur Athletic Union and the man primarily responsible for the selection of America's victorious athletes in the Olympic games, a Knight of the Order of St. Gregory. In

Canada, too, Supreme Director George H. Boivin, leading spirit in the war endeavors of the Canadian Knights, which proportionately quite paralleled those of their American brothers, was made Knight Commander.

Perhaps, with due modesty, I may record that during the past year the Knights have undertaken a unique experiment in Catholic journalism by making their official magazine, *Columbia*, the largest publication, in point both of size and circulation, ever produced under Catholic auspices. In this magazine they have an effective vehicle for the conveyance of the proper pabulum for churchmanship and citizenship.

To add that the Knights, in donating some \$35,000 to the Cardinal Gibbons memorial in Washington; \$50,000 to the American Legion fund for non-compensable tubercular migratory veterans (a long phrase describing a pathetic need); \$50,000 to the Japanese earthquake relief fund and in promptly aiding the sufferers in the recent Ohio cyclone as well as the poor and needy in a thousand different places, is simply to repeat in fresher terms, their sustained charitable work of the years of their effective existence.

Their history movement, which more than accomplished its purpose of exposing and correcting erratic text-book writing, adding the equally vital asset of direct contributions on racial donations to the American commonwealth, will always remain an important achievement, and so, too, the sane economic lectures of Peter W. Collins and other K. of C. publicists.

But a sad note must be inserted in the record for the year. In the persons of Dr. Edward W. Buckley, Supreme Physician, and of William D. Dwyer, Supreme Director, the Knights lost two forceful pioneers, two of the clearest executive minds that American Catholicity has yet developed among the laity. Both were ruggedly honest, both were eminently able, both gave unstintingly of time, and, what is more important, of guiding thought, to shaping the destiny of the Order. And there is a third name, a name that will ever be accorded due space and respect in any record of the Knights of Columbus that has any claim to completeness, the name of Joseph C. Pelletier. Dying after sustaining as tragic a blow as any man of his years and eminence could receive, he left his mark on the organization that has made its place in the history of his country. Sufficient epitaph for any Catholic gentleman.

Now that the quadrennial season of pointing with pride and viewing with alarm is upon a nation whose citizens so insouciantly disfranchise themselves by refusing to exercise the privilege of the ballot for which their fathers fought victoriously, Supreme Knight Flaherty may look over the record of his leadership. There have been times of stress, symptoms, not unrobust, of disagreement. But the record stands. Under his leadership the Knights have waxed strong and under his leadership the Knights have given and are giving a full account of their strength. No leadership can make a surer claim for laurels.

## COMMUNICATIONS

*The Editors are not responsible for opinions expressed in this department.*

## An Old-Fashioned Sister of Charity

*To the Editor of AMERICA:*

With the measure of her good deeds heaped up, pressed down and running over during the eighty-three years of her activity, Mother Mary Rose Dolan, seventh in the roll of superiors of the Sisters of Charity of St. Vincent de Paul, Mount Saint Vincent, New York, was called to receive her eternal reward on July 22.

Mother Mary Rose was an old-fashioned Sister of Charity. That means a great deal in these days. It meant a great deal to three generations of Catholic New York, and much more to the happy few who came within the immediate sphere of her personal influence, or were admitted to the charm of her intimate friendship.

Once she told me how as a girl she had climbed to the roof of her home in old downtown New York, on the night of January 22, 1848, to watch the destruction of the first Jesuit church in New York City, the Holy Name in Elizabeth street, which was burned down just after it had been dedicated at that location. She was born five years before the New York branch of the Sisters of Charity was established by Archbishop Hughes. One of her special ambitions was to collect and preserve everything that might enhance the memory of the thirty-five Sisters who, under the energetic Mother Elizabeth Boyle, began at No. 36 East Broadway, on December 8, 1846, the New York foundation of the Sisters of Charity of St. Vincent de Paul. Mother Mary Rose lived to see that small band multiplied more than a hundredfold in number, and she materially helped to extend their schools and charitable institutions to every section of New York City and its environs. She saw the first Mount Saint Vincent develop as an educational center in what is now our great Central Park, and then transferred, in 1857, to its present location on the banks of the Hudson, the scene also of most of the sixty-four years of her zealous and useful life in religion. The impress of the outstanding founders of the Community—Mother Elizabeth Boyle and Sister Williamanna Hickey were on her character, and she preserved the tradition of the Institute assimilated by contact with such forceful associates as Mother Jerome Ely, Mother Angela Hughes and Sister Maria Dodge. She loved to recall the sages of the old generation: Archbishop Hughes, Father John McElroy, S.J., Father Starrs, Father Daubresse, Father Everett, Mgr. Preston, Cardinal McCloskey, Archbishop Corrigan. The late Cardinal Farley, contemporary of her career, held her in the highest esteem. I remember a long conversation we had, and her perturbation over his insistence that she should begin the arrangements for reorganizing Mount Saint Vincent as a college for women.

She was a firm believer in the adage about the error of being the first to adopt the new; or the last to lay the old aside. She made sure of her ground before she acted and the outcome usually was satisfactory. Reluctant as she was to make so radical a departure from the old order as a college charter would necessitate, the preparations for it were so thorough and complete that her successor in office, Mother Josepha Cullen, found it easy to be ready, on September 29, 1910, to open the doors of the new College of Mount Saint Vincent to the twenty-eight students enrolled for the first freshman class.

"Blessed indeed," said AMERICA, for June 14, 1913, noting the graduation of this class, "has been the striving of these daughters of St. Vincent, and meet it is that . . . in the world-wide movement for the higher education of women, the Catholic Church here in Manhattan should take her proper place at the head of the line in Mount St. Vincent."

Mother Mary Rose joined her Community in her eighteenth year. Her ability as a teacher was soon manifest, and the instruction of the higher classes became her office. In addition to

her work in class she compiled and edited a number of text books which are still in use in the schools. They were published anonymously hence she never received any public recognition for this important outcome of her lifework. Fordham University, however, in June, 1912, conferred the degree of Doctor of Pedagogy on her in honor of her long and successful record in the cause of Catholic education.

When, according to the Rule of her Congregation, she relinquished the office of superior after her second term she became by general consent emeritus head of the Community, ever regarded as the last intimate link with the founders. The loving veneration and sincere devotion with which she was watched and guarded by all, her every wish anticipated or carried out, was most touching. She had a happy faculty of gaining your confidence and answering it with the best of counsel. Up to a very recent date she insisted on acting as the secretary of the official board of the Community, a post for which her extraordinary activity and wonderful memory and knowledge of local detail and history specially fitted her. She was an omnivorous reader. Her keen mind remaining unimpaired to the end she kept up her interest in and appreciation of the world's happenings to the very last. She was indefatigable in her zeal to promote the cause of the beatification of Mother Seton, for which she was instrumental in the collection of much local data. As was said of one of her predecessors as superior:

"The odor of her virtues is redolent where she lived. The good work she so humbly commenced is imperishable. In her is fulfilled the prophesy: 'After her shall many virgins be brought to the King.' Manifold truly are the fruits of her labors."

Brooklyn.

T. F. M.

## The Bible in the Public Schools

*To the Editor of AMERICA:*

Permit me to make a remark or two concerning Father Bouscaren's recent articles on "State Aid to Parochial Schools." It seems to me, though I may be mistaken, that the learned author is unaware of the fact that at various times in the past century some Catholic elementary schools were publicly supported in some form or other, directly or indirectly, to a large or small extent, in the following states: Alabama, Arizona, Connecticut, Georgia, Illinois, Indiana, Iowa, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Mississippi, New Mexico, New York, Ohio, Pennsylvania, South Dakota, Texas, Wisconsin. The whole question is most interesting as a matter of history, most complicated as a matter of law, and, I think, supremely important as a practical problem. I would suggest, and, if my words have any weight, I would insistently urge, that our universities put some graduate students to the task of thoroughly investigating the many phases of this question. Really, altogether too many of us are slackers in the war for the freedom of education.

In alluding to "the Bible in the public schools," Father Bouscaren did not give the correct status. The exact legal status of the Bible in the public schools is as follows:

1. Bible reading is made obligatory by statute, in Alabama, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania, Tennessee. Of these States, the following have supreme court decisions favorable to Bible reading: Georgia, Kentucky, Maine, Massachusetts.

2. Bible reading is specifically permitted by school law, in Indiana, Iowa, Kansas, North Dakota, Oklahoma, South Dakota. Of these States, Iowa and Kansas have supreme court decisions favorable to Bible reading.

3. State supreme court decisions adverse to Bible reading: Illinois, Louisiana, Nebraska, Wisconsin.

4. Bible reading is practised, in the absence of statutory provisions, under favorable supreme court decisions, in Michigan and Texas.



5. Supreme court decision allowing school authorities either to prescribe or to forbid Bible reading: Ohio.

6. Decisions of attorneys-general adverse to Bible reading: Minnesota and Washington. The supreme court of Washington has held that the giving of school credit for Bible study is unconstitutional.

7. Bible reading is not practised, in accordance with general construction of school law or constitutional law: Arizona, Idaho, Montana, Nevada, Wyoming.

8. The law is silent on the question: Arkansas, California, Colorado, Connecticut, Florida, Maryland, Mississippi, Missouri, New Hampshire, New Mexico, New York, North Carolina, Oregon, Rhode Island, South Carolina, Utah, Vermont, Virginia, West Virginia. The supreme court of California has held that any edition of the Bible may be placed in public school libraries.

Washington, D. C.

CHARLES N. LISCHKA.

### Reflections on a "Poor" Home

To the Editor of AMERICA:

As a corollary to your editorial in the issue of July 5, captioned What Is a "Poor" Home? will you kindly give me space to set down a few reflections that come to mind on the "Two young men who are now under indictment for a murder"?

Those of us who at the turn of this century lived on "Archie Road" and were there "dragged up"—more or less successfully but always "fearfully"—by God-fearing parents, may still remember the young woman who, blessed like us with a Christian, Catholic heritage, sold that blessing for a mess of pottage (under the guise of a pushing young Jewish merchant) that appeared so very desirable then but that has now turned to bitter aloes to curse her "middle years;" I mean the mother of one of the two boys. I was therefore not surprised when, encountering recently a woman who as a girl had in her own day helped to make unholy by her hoydenish ways the above named district and is now the exemplary mother of two rather exemplary Catholic young men, she expressed to me the sentiment of the district—still a stronghold of the ancient tradition—thus: "That's what she gets for forgettin' her religion . . . marryin' . . . for money . . . You never have no luck when—"

There is no doubt that the woman is at least partially correct in her dictum; and with her agree all who have a spark of the ancient Faith left in them. But that dictum does not touch the bottom of the thing. For, was it absolutely necessary, once this young woman had given up the Faith in favor of an unsanctified marriage and proceeded to enjoy the goods of this earth in infidelity, that her children should turn out evil? Of course not. The prospect was there, but not as a necessity. Even under the perverted circumstances could she have brought up her child decently (and in that way perhaps have paved for herself the way to a later reconciliation with God) and made of him a good citizen, if nothing else. With all that, she could have given her child the training every human being is entitled to and stands so sadly in need of, and all the riches in the world should not have stood against the iron rod, neither should her qualms of conscience. But she failed; the child never got that training, and the result is as we see it: a child indicted for murder.

In the newspaper accounts, two things stand out and the usual blurb is manufactured on them, the marvelous intellectual powers of the boys, and the great material wealth of their respective families. As usual, all the powers of the sob-artists are brought to bear upon these two points, to make good copy for the awed and gaping crowd. And our age, having learned its dialectics from the public prints, follows their lead and finds the explanation of the crime in a connection of the two.

Not so. Our age, most vociferous when it attempts to lead back a spiritual happening of this nature to its supposed material

sources, has no eye for the fundamental dependence of the individual intelligence on the sensual emotions and wants of a person. It places the blame anywhere, preferably on that which stands out to catch the eye of the multitude; but it fails to see where it properly belongs, that is, in the "liberated" individual intelligence. The liberals of our age do not want to see, for such insight would prove fatal to the security and glorification of the individual intelligence that it hails as the greatest achievement of the age.

This is the tragedy we see about us today, that they who pit free thought, "liberated" thought, against the ancient Christian tradition are absolutely blind to the fact that in the latter alone can be found the only true unenslaved thought, and that the dependence, conscious or unconscious, of thought on the spiritual condition of the thinker is the greater, the more the subject is left to depend on himself alone.

So with these boys: their intellectual powers were great, but the intellect was not free, free in the true sense of the word. The intellect was not trained to rise—not above their material surroundings—(a goodly number of the saints were rich men) but above their sensual wants and appetites. For that reason their power of intellect to see the consequences of their act was stultified. Rich material surroundings do not of necessity (and never of themselves alone) lead men astray; man goes astray because he lacks the power to liberate his intellect from the sensual wants and emotions that bind him, and he lacks this power because the way has never been shown him: training was lacking. What was present was a blind, ape-like love of a material-minded mother for her young, the consequent indulgence by her of their perverted instincts, and on part of the boys an "emancipation" of the intellect by a surrender to their sensual emotions and wants.

Chicago.

PAUL LACOSKY.

### The Catholic in Politics

To the Editor of AMERICA:

Your just and discriminating editorial tribute to Governor Smith should be reprinted in every part of the country. You have put in words what many people have long had in mind. The Catholic politician is odious; the Catholic in politics is quite another thing. It is the highest kind of praise to say that while Governor Smith has consistently practised his religion, he has never traded on it. Men like this not only respect their religion but compel others to do so.

Only the rankest sort of stupidity on the part of the leaders of the Democratic Party prevented the nomination of Governor Smith. They liked him and they trusted him, but they erroneously feared his religion might bring about his defeat. Oh, the ineptitude of party leadership! Governor Smith would have polled more electoral votes than any other man mentioned for the Presidency. This is not mere assertion; it is based upon a careful consideration of all the issues involved. He was the one man who could be depended upon to carry New York, which with its forty-five electoral votes would have meant as much as six or seven of the Western States. Those who watch the trend of affairs are satisfied that he could have also won in New Jersey and Connecticut. And, impossible as it may sound, he would have kept the Republican leaders busy in States like Massachusetts and Pennsylvania.

The religious issue would have been raised, of course. It might have meant a deplorable campaign. But it is the kind of a battle that must be fought at some time, and there has never been a better time than the present. A point I would like to emphasize is that every vote Governor Smith lost on account of his Faith would have been overcome by a corresponding vote from men and women who respect him for his manly practise of that Faith. I am convinced that in the battle of the ballots the bigots would have been in the minority.

New York.

G. B.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 2, 1924

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### The Fight for the Catholic School

WHILE the action of the Federal District court in Oregon has for the moment checked the foes of freedom in education, it would be unwise to assume that the battle is at an end. The motives which prompted the attack still exist and the enemies of the private school are but awaiting a favorable opportunity to renew the struggle. Their more obvious purpose is the destruction of the Catholic school, but if they succeed in establishing the attempted Oregon and Michigan code, the law will operate equally against schools conducted by the Lutherans and the Jews and against any school maintained by private agencies. Worse, it will make impossible the exercise of a right which rests upon the natural law and which, as was observed by the Supreme Court in its decision in the Nebraska case (June 4, 1923), has always been recognized in this country.

There are two subjects upon which a minimum of legislation, State and Federal, is desirable. One is religion and the other is education. With regard to both church and school, the American procedure has from the beginning been one of uniform encouragement. Since 1831 there has been no vestige of an established religion in any of the States, and while the first schools were definitely religious no State has supported such schools for more than three-quarters of a century. On the other hand, practically all the States have openly encouraged the foundation of private schools, contenting themselves with the loose, yet sufficient, supervision secured through requirements easily met by the private school authorities. Back of this procedure is the American belief that subjects so intimately affecting the individual as religion and education must be regulated not by the State but by the individual, or, in case of the child, by the child's natural guardians. The claim that the child belongs first to the State and then to those who brought him into the world has never won general acceptance from American law-

making bodies. Hence the respective States have usually legislated on the principle that while both religion and education are to be encouraged by the civil power, laws which vest in that power the absolute control of either, or which discriminate against one church or school in favor of a State establishment, are not in harmony with the basic spirit of our institutions. Under this theory and practise not only the respective religious bodies but, in particular, the private schools have flourished.

These time-tried American principles are under fire in many parts of the country. Campaigns are in progress to secure legislation which will force every American child, regardless of his religion or the religious convictions of his parents, into the State school. Catholics must awaken to the danger of these movements, and be prepared to resist them in every lawful manner. Clearly, the best way in which the Catholic citizen can show his appreciation of the Catholic school is by sending his children to it. Apart from the fact that the father must rely in great measure upon the Catholic school in the discharge of his duty to his children, the law of the Church is plain and unmistakable. The Catholic father who without permission obtained from the Bishop, entrusts his child to a non-Catholic school is guilty of a dereliction which is grievously sinful. If he persists in his course, he is as unworthy of absolution as though he had announced his intention always to eat meat on abstinence days or never to hear Mass on Sunday.

### The Ignorant Mr. Wells

FOR Catholics and the Catholic Church Mr. H. G. Wells bears an aversion which all his fine show of learned impartiality fails to conceal. On a recent occasion, dogmatizing in his usual ill-bred manner, he compared the instruction given in the average Catholic school with "the mumbo-jumbo superstition which should declare the earth to be flat." The illustration was unhappy, since it laid him open to Chesterton's rejoinder: "And talking about Italians," whom Mr. Wells dislikes almost as much as he dislikes the Catholic Church: "it might be added that when Mr. Wells compares all Catholics to Flat-Earthers, indifferent to scientific discovery, it is rather unlucky for him that the first name he has to mention is that of Christopher Columbus."

More recently, Mr. Wells undertook to criticize what he declared to be the teaching of the Catholic Church on birth-control. Admitting that the Church's attitude was inflexible, Mr. Wells stated that this was a pose, not a conclusion based on unchangeable principle, and that if the Bishop of Rome so ordered the Church would withdraw her condemnation at once. What Mr. Wells thinks on this or any other subject connected with the Catholic Church is, of course, of no importance, but it must be admitted that the opinion stated by him is shared by many non-Catholics. In their view the Church has condemned the practise out of sheer perversity.



As has been said by Catholic apologists on more than one occasion, the Church will never withdraw her condemnation of birth-control. According to her teaching it is wrong just as blasphemy, lying and solitary vice are wrong; wrong because it is a thing evil in itself, a *malum in se* and not a mere *malum prohibitum*, a thing made wrong because it conflicts with the will of the law-giver. In other words, birth-control is not banned by ecclesiastical law, which the Church may change as seems best, but by the natural law over which she has absolutely no jurisdiction. Mr. Wells may not accept the teaching of the Catholic Church, but it becomes an honest man to acquaint himself with that teaching before he undertakes to ridicule it.

Few men now in the public eye know more things that are not true than this charlatan whose pretensions to learning and impartiality have been so frequently exposed. Happily, his vogue is passing, but it is regrettable that his undeniable powers are so often employed to delude the unwary.

#### The Broken Home

REGRETTABLE too is the fact that this unnatural practise is gaining ground in many parts of the United States. As yet we are not comparable with France in this respect, but figures published by the Bureau of the Census indicate that the birth rate has been slowly but steadily decreasing during the last thirty years. Times have indeed changed since the colonial days when Franklin could hazard the estimate that the average pioneer family consisted of twelve members. While no accurate figures can be adduced, it is probable that the average today is between five and four and one-half, while in certain highly developed districts it is much lower.

Students of social conditions are beginning to realize the grave effects of this vice upon society. Whatever reforms may be sought through State action, it must remain true that the most searching legislation is as the crackling of thorns unless the community can look forward to a generation of citizens self-determined to avoid evil and do good. In the process of forming a generation so desirable, the most active and potent factor, next to the influence of supernatural religion with which it is intimately connected, is the normal home. But the tendency of the unnatural act, deemed so desirable by Mr. Wells, is to make the normal home an impossibility.

It has long been observed that the stability of the home bears a direct relation to the number of its children. Homes in which there are several children are far less exposed to disruption than domestic establishments in which there is but one child or none. In a recent survey of sixty-six divorce cases which reached his court in Brooklyn, Supreme Court Justice Lewis found that in forty-two instances there were no children, in fourteen one child, and two or more in but ten.

These statistics, with others which have been brought to my attention, lead me to conclude that children stabilize the home. Other

factors, of course, must be considered. Many marriages are ill-considered, entered into with haste, and without proper investigation of the character of the contracting parties. But I cannot resist the conclusion that children add stability to the home.

No one is obliged to marry, but all who marry are obliged to fulfil the duties which marriage imposes. The practise of birth-control is a deliberate attempt to shirk duty and must result in moral deterioration. The State which encourages the spread of this vice is marked for speedy ruin.

#### Is the Film a Menace?

AT a convention of women's clubs held some months ago in Minneapolis, a series of resolutions condemning improper films which, it was asserted, were becoming common, was adopted. Mr. Will S. Hays, who has been styled the Czar of the industry, does not agree with this judgment, although, according to the press reports, he recently warned the producers that closer attention to the laws of decency and good taste was imperatively necessary if Federal censorship was to be avoided.

Impartial observers agree that the last five years have seen a remarkable improvement, so that today the grossly improper film is rarely met with. Now that this evil has been so greatly reduced, Mr. Hays might find it profitable to turn his attention to the films which, unobjectionable from the moral standpoint, are an affront to good taste. It may be cheerfully admitted that films directly offensive to morality no longer flood the market, but many films make almost impossible the growth of literary appreciation in the children who habitually view them. The menace to good morals has been replaced by a menace to good taste.

It is a common complaint with teachers that the moving picture habit is destroying all taste for good reading among their pupils. To read intelligently and with profit calls for time and concentration. The modern boy apparently cares only for the story, and he is inclined to read it in the form of an animated picture. At its best, the film cannot take the place of a careful literary study of good models, yet were it brought somewhat closer to the canons of art its present destructive influence would be greatly lessened. Some day, perhaps, a wise capitalist, not to be discouraged by initial losses, will enter the field. Then we shall have pictures which are not only inoffensive morally, but also helpful in the awakening of literary instincts and the fostering of good taste.

#### Lincoln and Catholicism

IN a brief note published in the *American Historical Magazine* for July, Dr. Carl Russell Fish, professor of American history at the University of Wisconsin, draws attention to "An American Protestant Protest against the Defilement of True Art by Roman Catholicism," in which the following paragraph, attributed to Lincoln, appears:

Unfortunately, I feel more and more, every day, that it is not against the Americans of the South alone I am fighting. It is more against the pope of Rome, his perfidious Jesuits, and their blind and bloodthirsty slaves . . . that we have to defend ourselves. . . . It is to popery that we owe this terrible Civil War. I would have laughed at the man who would have told me that before I became President. . . . Now I see the mystery.

On this precious paragraph, Dr. Fish comments:

Students are perfectly well aware that no such quotation is to be found in the works of Lincoln, they know the spirit of the quotation is contrary to the whole character of Lincoln's thought and expression, they are familiar with the fact that on its face it is not less absurd to attribute such a statement to Lincoln than it is to accuse the papacy of such a position. Are they equally conscious of the danger that lies in the fabrication of such forgeries?

In the pamphlet seen by Dr. Fish "recently circulated by the millions" the paragraph may have been credited directly to Lincoln. If so, this was another piece of dishonesty since it comes from the pen of no less a personage than "ex-Priest" Chiniquy, and may be found in chapters

sixty and sixty-one of that worthy's "Fifty Years in the Church of Rome." These chapters profess to report several long interviews with Lincoln, in which the President is represented as giving Chiniquy his entire confidence, and even as offering to make him Ambassador to France!

The entire farrago of nonsense rests on the sole authority of Chiniquy. Chiniquy represents himself as perhaps Lincoln's most intimate friend and counselor, a representation for which there is no authority whatever either in any standard life of Lincoln, or in the vast literature of "Lincolniana" which has been gathered in the last fifty years. As Professor Fish observes, "the spirit of the quotation is contrary to the whole character of Lincoln's thought and expression," and no one with even a superficial acquaintance with what is actually known of Lincoln's work could be deceived by the forgery. But it is useful for the purpose of inflaming a certain class of men against Catholics and the Church, and as such will be circulated without scruple.

## Literature

### The Poet and the Philosopher

IT is a common practise among literary critics to speak of the great poets as great thinkers. There are few of us who could not place our fingers on numerous passages in critical literature in which the writer goes into transport over lines in certain of the poets, citing them as examples of the poet's intellectual force, of his depth, of his insight, of his wondrous perception of the hidden laws of nature. One utterance in "Julius Caesar" may be quoted in evidence of Shakespeare's knowledge of the circulation of the blood; another in "Antony and Cleopatra" to show that he knew of the law of gravitation before Newton. But the truth of the matter is that the great poet, any more than the great painter or the great sculptor, need not necessarily do any thinking at all. His province is not the kingdom of thought, but the sensory data which are the raw material of the thinker. All he has to do is to look at the world around him and to enshrine that world in words as the painter transfers it to colors and the sculptor imitates it in stone. The poet's world is the world of values. His work will be judged by its emotional effect on the heart, and the only difference between the masterpiece of a Shakespeare, a Sophocles, a Molière or a Homer and the outpouring of the "poeticulus" who apostrophizes his mistress's eyebrow, is a quantitative difference. Where the minor poet plies his toy boat in a mere trickle or tributary, the Olympian floats, with all sails flying, through a multicolored country on the bosom of the great Father of Waters himself. The intellect knows nothing of values whatever.

Thought may be infinitely analyzed, but for our purpose it will be enough to disentangle it into two or three of its processes. The air vibrates and there is a rumble of thunder in our ears. That is Sensation, and instantly we have a mental apprehension. We go to the window, and the sensation is turned into an act of perception, for the rumble heard by us was of a street car, and we now see the street car passing in front of us. We notice that where the car was formerly red it has now been painted green, or we dwell on its form or speed or its contrast with the horse-car that preceded it. In these acts we are primarily using the process of abstraction. And then we go on to think in terms of horse-power, of Niagara turning great turbines, of mules crossing the Andes, of porters in Constantinople carrying boxes like houses on their backs, of engines driven by steam or electricity. That is generalization, combining by an essential similarity in the mind a number of otherwise different things as they exist in the exterior world. Now the province of the poet is essentially the province of perception. The world that dwells in his mind is the world that he sees around him, concrete, natural, individual, complete, the eternal buzz of sights and sounds that assails our senses from morn to eve. He reads the heart of men as intuitively as he turns the rumble in his inner ear into the perception of a running electric car in his inner sight. He has nothing to do with abstraction or generalization. When he occupies himself with such ghostly negations he ceases to be a poet and becomes a metaphysician and philosopher. You cannot form a mental picture of a law of nature. You



cannot give form and color to an act of the mind. You cannot carve justice or duty or grief or liberty in marble. You can mold a man or a woman in some plastic material and call it patriotism or charity, but that is the nearest you can get to representing these abstractions. That is the only way you can touch the human heart. When we rise above perception; when we abstract or generalize or induct or do arithmetic the connection between head and heart is interrupted. You could pile figures on figures to the crack of doom without causing a single ripple of emotion. Feeling is attendant only on the persons and objects of the world of matter and its motion we see around us, complete, unabstracted, unanalyzed, ungeneralized; and feeling attends on the world of the poet as its shadow.

"What is life?" you ask the philosopher, and a hundred generations of the hardest human thinking makes reply: "It is an activity peculiar to protoplasm—the continuous adjustment of internal relations to external relations—the universal disintegration and waste by oxidation—the concomitant reintegration by intussusception of new matter"—and so on, while your sight dims and your blood runs cold. No mental picture rises before you there. Then you turn to the poet. "What is life?" you ask again, and the poet replies in the hollow voice of a murderer and king upon whom the lean abhorred monster is advancing in clouds and storms:

"Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage,  
And then is heard no more. It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing."

"Pure infantility" to the mind of the philosopher—no hard thinking of unnumbered human generations there—a mere momentary crystallization of emotion in the mind of a Stratford actor-manager who has worked himself beyond thought in his Cheapside lodging house. But there is vision and there is melody. And what wonder that we continue to drool over the words today; what wonder if the air is charged with emotion when we hear them, and the philosopher is forgotten while the poet sits in the clouds. So talk men when their hearts are harassed within them. The authentic note of human feeling is there, and the sun and the orbs of heaven move gloriously in their eternal circuits unobserved by us, as we gaze with inextinguishable curiosity at the young man or woman who has fainted in the street.

The poet or novelist or dramatist looks into his own heart and at the world around him, accepting things as they are, without asking why or how, but selecting one thing and rejecting another in his work of expression, using his sensibility as his yardstick, and laboring only to transfer to the equable flow of speech the multicolored *continuum* of things and events of which his imagination is the channel. The philosopher too looks at the world around him but with a different intention and aim. His

thought is around it and about it; he wants to know what supports it; his gaze is on the ultimate horizon; to him the world is a pool or mirror with hidden depths. He wants to know the why and the how. Individual events, individual things, interest him only as instances of general laws. He abstracts, analyzes, compares, groups, deducts and inducts, where the poet and painter merely reproduce. Copernicus, looking through the ship-cabin's window and seeing the houses and fields float by, has a sudden illumination on which he builds step by step till the full view of the solar system is open to him. Newton wandering in the woods and noting the fruits and flowers fall to the ground probes the ratio of their fall and through the niche thus provided eventually glimpses the order of the celestial spheres. The same phenomena entering the cerebral iris of a Shakespeare links hands with associated images and verbal melodies later to be thus articulated:

But earthlier happy is the rose distilled  
Than that which withering on the virgin thorn  
Grows, lives and dies in single blessedness.

Or again:

This is the state of man; today he puts forth  
The tender leaves of hope; tomorrow blossoms,  
And bears his blushing honors thick upon him.  
The third day comes a frost, a killing frost,  
And when he thinks, good easy man, full surely  
His greatness is a-ripening, nips his root,  
And then he falls.

"Infantile moralizing," would again be the comment of the philosopher, but infantile moralizing is the sort of moralizing we like. Therefore we prefer Shakespeare to the philosophers. But that should not blind us to the fact that the philosophers are our true frontiersmen and prophets. On them the progress of the world rests. They are everlastingly ahead of us, smoothing the path we will later follow. The poet, the dramatist, the novelist, the artist of every kind, are laggards with us. They are the companions of our play and the masters of our revels. The fame of Shakespeare has much in common with the fame of Rudolph Valentino. To elevate him into a thinker is, as we have before said, absurd. We are not talking of what he might have been, but of what he was. He was a character not serious enough to cultivate a philosophical beard. He wanted money and a good time. He stands with all the poets and all the dramatists several degrees below the great philosophers in the hierarchy of intellect. Plato, Aristotle, Augustine, Aquinas, Duns the Gael, Eriugena the Gael, Kant, Copernicus, Newton; we cannot recall where Raffaello placed such of these figures as are represented in his poetical and philosophical frescoes in the Vatican, but we think the instinct of mankind in all ages has recognized that they fulfilled, in intention at least, man's highest function here below—the study and contemplation of absolute truth, and all succeeding ages are their debtors.

BENEDICT FITZPATRICK.

## LITTLE GARDENS

Little gardens have the sleepy sound  
Of water slipping by a ruined mill.  
I think that they have all been drowned,  
So calm they are . . . so still.

Little gardens have the quiet air  
Of resignation wrapped about a nun,  
Content, at last, to kneel at prayer  
And sleep a space when prayer is done.

Little gardens have the faintest hue  
On moonlight nights of old desire.  
I feel that they are worshiping the dew  
But thinking that the moon is opal fire.

CHARLES T. LANHAM.

## REVIEWS

**William Shakespeare.** By GEORG BRANDES. New York: Macmillan. \$3.50.

Among the foremost modern critics of Shakespeare Mr. Brandes occupies a high place and this new study of the "Master Dramatist" does ample justice to the author's deserved reputation. An intimate biography of Shakespeare requires painstaking and analytic research for unlike many lesser literary luminaries whose portraits are painted in their work Shakespeare's writings seem at first strangely impersonal, and yet as Mr. Brandes maintains: "Given the possession of forty-five important works by any man it is entirely our own fault if we know nothing about him. The poet has incorporated his whole individuality in these writings, and there, if we can read aright, we shall find him." The conclusion, therefore, is summed up in a brief initial chapter that a biography of Shakespeare is difficult but not impossible. And perusing this volume we know the great dramatist far better than before since Mr. Brandes has delved into his writings and into the sources in such a very scholarly and detailed way that Shakespeare seems to live again; the volume might well be titled "Shakespeare Redivivus." Briefly yet succinctly the biographer treats of Shakespeare's parentage, boyhood, marriage, also the costumes and manners of the times, thus affording a real background for the study. The plays and poems are analyzed singly, and Mr. Brandes bestows praise and blame very impartially, and yet in such a way that the personality, the real Shakespeare, is made always to stand out. In addition there are chapters on "Shakespeare and Homer," "Beaumont and Fletcher," "The Psychology of Hamlet," while the inevitable Baconian theory is briefly discussed. Mr. Brandes has succeeded admirably in his purpose "to declare and prove that Shakespeare is not thirty-six plays and a few poems jumbled together and read *pêle-mêle*, but a man who felt and thought, rejoiced and suffered, brooded, dreamed and created." The "wonderful personality" of William Shakespeare will mean much more to his admirers after the reading of Mr. Brandes' volume.

A. J. H.

**True Spiritualism.** By CHARLES M. DE HEREDIA, S.J. New York: P. J. Kenedy and Sons. \$2.00.

Those who have read "Spiritism and Common Sense" by Father de Heredia will be surprised when they take up the present book and the surprise should be one of pleasure, for the work does not deal with Spiritism at all, but with Spiritualism, the "True Spiritualism" of the Church. Two parts divide the volume. The first, "The Divine Corporation" brings out in a clear and popular manner the consoling doctrine of the "Communion of Saints"; the second, takes up specifically "Our Relations with the Dead." It is well done throughout. Very many appreciate only partially the beauty and the human consolation of the great doctrine of the "Communion of Saints." To such are

offered the chapters of this book as a brief, clear, and attractive increase to their partial knowledge. The development is original and should appeal to every modern American. The Church is "A Great Profit-Sharing Organization" which deals in spiritual dividends. "The Treasury" is spoken of in chapter third; "Members' Privileges" in chapter fourth, and so on until "Election to Membership," "Membership Dues," "Mutual Benefit Association," "Gilt-edge Stock," "Re-installation," and "Final Compensation" are all taken care of. Our relations with the dead, apparitions, the Angels, devils and the damned are treated not less pleasingly in the second part according to the tenets of correct theology. Here is a book that will serve a useful purpose and carry a consoling message.

P. M. D.

**The Great Betrayal.** A Survey of the Near East Problem. By EDWARD HALE BIERSTADT. New York: Robert M. McBride and Co. \$2.50.

Was Greece betrayed by the Allied Powers of Europe? Did our own country repudiate the promises made to Armenia by President Wilson, and prefer our own small private commercial interests in Turkey to those of our missionary and educational institutions in that country? The facts of recent history, well-known to all, and outlined in the present volume, seem to justify an affirmative answer. If the desertion of Greece by her allies was due primarily to the restoration of King Constantine to the throne, against the protest of the Powers. Greece has grievously expiated her fault, if fault it can be termed. Rather, it seems that the return of the King was but an incident of minor consequence, and that there was but a repetition of history in a new diplomatic triumph of the Turk through the mutual jealousy and conflicting economic and imperialistic interests of the Powers. On our side, the policy of the Government to avoid becoming embroiled in a Near Eastern war may have led our representatives to submit rather too tamely to various acts of aggression. More than a third of the book is taken up with important documents, official and epistolary. The selection emphasizes the author's point of view, and perhaps there is room for suspecting a little bias in judgment on his part, as for instance, in his explanation of the Turkish "capitulations," and in his condoning the action of the Greek Government in the execution of the former ministers and generals after the military collapse.

H. J. P.

**Christ in His Mysteries.** By the RT. REV. DOM COLUMBA MARMION, O.S.B. Translated from the French by a Nun of Tyburn Convent. St. Louis: B. Herder Book Co. \$4.25.

Abbot Marmion may be regarded as one of our standard ascetical writers. The fact that the present translation is made from the tenth French edition sufficiently indicates the popularity enjoyed by these conferences which were originally given to the monks of Maredsous Abbey. "Christ in His Mysteries" is the logical sequence of "Christ, the Life of the Soul." No other review of these two volumes is needed than that which Pope Benedict XV gave of them when he wrote to the author: "We readily appreciate their praiseworthiness as being singularly conducive to excite and maintain the flame of Divine love in the soul." After two preliminary conferences, showing the bearing of Christ's mysteries upon our own lives, Abbot Marmion divides his book into two parts. The first deals with the sacred Person of our Lord, and the second with the mysteries of Christ, dwelling upon those which the Church herself proposes to us in her liturgical cycle. The volume is completed by an admirable synopsis of each conference and an extensive analytic index. There is just one remark to make, while the book is admirable for the priest and for all readers perfectly familiar with Latin, it must be tantalizing and perplexing for those who have no such acquaintance with the language of the Vulgate. Almost every page is lighted up with Latin Scripture texts, set in Italics, for which no translation is



offered. This may have been pardonable in the French, where the language is so like to the Latin, but renders the book most unsatisfactory for the ordinary English reader, especially since these texts often contain the very quintessence of what the author wishes to say.

J. H.

**Principles of Sociology.** By FREDERICK A. BUSHEE, Ph.D. New York: Henry Holt and Company.

The author of this work states that "the purpose of sociology is to aid in the perfection of social relations and to assist our endeavors consciously to direct the course of evolution. We are persistently endeavoring to improve the social organization, but only with indifferent results. Much of our effort is misdirected and wasted." And we may add, will continue to be so while sociologists like the author rely solely for guidance on positive science (or in this matter should we not say near-science) and the theory of evolution. For the positive method, as applied to the study of human conduct and association, whatever information it may give us as to what has been or is or even as to what usually results in given conditions, cannot tell us what ought to be and evolution, as understood by these writers, does not even square with the facts. "This volume was written primarily for the use of college students," and with a view to help them and the general reader to a better understanding of human relations, it proclaims that it is difficult to state the exact difference between man and other animals, many men are merely superior animals or perhaps less than that."

Concerning morality, we are told that there can be no absolute standard of morals, for this would be contrary to the "principle" of evolution: morality must be conceived of as that conduct which is recognized as the best by a particular people at a given time. As in the sphere of morality we can have no unchangeable fundamental principles to guide us, so in religion, as a social product, varying with the physical environment, the stage of mental development and social and political conditions, we must have no dogmas. The province of religion is the unknown. With this "ideal," to which many Eugenists and other would-be social reformers appeal in support of their most immoral proposals, and with this theory of a purely relative morality, which embraces a myriad of conflicting tenets and sanctions many unworthy practices, the college student is to go forth equipped to aid in perfecting social relations, while against the temptations to follow his own inclinations with small regard to social welfare, he is to find strength and steadfastness in "speculation concerning man's relations to unknown forces." Small wonder that the endeavor to improve social organization is often misdirected and wasted.

C. V. L.

## BOOKS AND AUTHORS

**The Literary Circle.**—Some months ago Mr. Benedict Fitzpatrick assisted the readers of AMERICA in "Getting Acquainted with Shakespeare," and his delightful article called forth many criticisms. His opinions have been combated and denied and defended in various communications. In this issue Mr. Fitzpatrick returns to his own defense in the literary contribution "The Poet and the Philosopher."

... Dr. James J. Walsh has just published a new book, "Success in a New Era," which is a study in the building of character, and an analysis of the traits that make for success. "Most men have the ideas that would give them success, but they fail to put them into effect." AMERICA sincerely congratulates this prolific author on his admirable effort to lead men to real triumphs in life.

... Over our northern border they have a blacklist of American books which are denied circulation, yes, and even entrance into that country. The Canadian Bookseller and Stationer has lately published the names of twenty-eight American books

as undesirables. Yet all of those publications are widely circulated in the United States.

... A contributor writes to question the accuracy of Father Talbot's assertion in his article of April 19 on "A Century after Byron" that "in our day Byron has ceased to be an influence and has become a memory." A brochure containing a lecture on Byron delivered at Oxford has just reached us and in it H. W. Garrod, Professor of Poetry in the University of Oxford, says "what is certainly true is that, of the poetry of the last half-century, or more, Byron has not been among the formative influences." Surely this testimony is authoritative.

**Literary Misinterpretations.**—Since we have little in sympathy with D. H. Lawrence and James Joyce, we can scarcely enthuse over the excessive praise showered upon them in the two recent biographies, "James Joyce. His First Forty Years" (Huebsch. \$2.00), by Herbert S. Gorman, and "D. H. Lawrence: An American Interpretation" (Seltzer), by Herbert J. Seligman. The latter is the slighter of the two volumes; it has all the features of an exaggerated panegyric. The author assumes that whatever Mr. Lawrence has written is of superb merit. An interpretation from "our" American standpoint would be as devastating as Mr. Seligman's is laudatory. In particular, we disagree with Mr. Lawrence's philosophy and morality, and his literary criticisms in "Studies in Classic American Literature." Even more objectionable is Mr. Gorman's interpretation of James Joyce. Mr. Joyce is a worried soul, arrogant, eccentric and cynical. He has written the far-famed "Ulysses," in many ways the most remarkable book of the century, and yet the most preposterous. An appreciation of this volume is the marrow of Mr. Gorman's narrative. Throughout his volume, Mr. Gorman speaks of the superstition of the Catholic Church; he considers it as a mental and moral oppression, as a monstrous burden on Ireland, as a scourge. Mr. Gorman should know that he is egregiously mistaken in this, and that he need not anathematize the Church of Mr. Joyce's fathers in order to exalt the fame of Mr. Joyce's literary wanderings.

**Heroes and a Heroine.**—During the month of July the Church celebrates the feast day of Saint Camillus of Lellis (1550-1614) whom Pope Leo XIII declared celestial patron of hospital work. "The First Red Cross" (Herder. \$1.50), by Mrs. Cecilia Oldmeadow, is a biography of this great, yet too little known saint containing facts of his life which seem to warrant his official recognition also as the patron of military nursing and the Catholic patron of the Red Cross. He it was who first organized Red Cross work in war, and originated the first Field Ambulance. When Saint Camillus' new Order of "Ministers of the Sick" was approved in 1586 by Pope Sixtus V, a cross of red on their habits was made one of their distinguishing marks, a cross "similar in size, shape and material to that of the Red Cross organization familiar now to all."—The valiant old heroes of the Church have always a strong attraction both for those within and without the fold, so a ready welcome is accorded to "Saint Gregory the Great" (Kenedy. \$1.50), by a Sister of Notre Dame. Here we get a vivid picture of Gregory the man. What is more, we stand aghast at the tremendous amount of work accomplished by a man who was so often bed-ridden and who during most of his life endured untold suffering—We cannot help but marvel at the vast amount of work accomplished by founders of religious organizations. Once again we are astonished as we read the brief story of the life of "Mother Mary of the Passion (Longmans. \$1.00), by Dominic Devas, O.F.M. Within less than thirty years this heroic founder of the Franciscan Missionaries of Mary organized upon a solid foundation a religious congregation whose missionary triumphs were known to the ends of the earth even before her death.

**Renewed Attractiveness.**—Newly edited, and very beautiful in form, "In Thy Courts" (Longmans, Green. 50c.), by Louis Vignat, S.J., has recently made its appearance. The translation from the French has been well done by Matthew L. Fortier, S.J. We are glad of this new edition. In four chapters this little work gives a clear and unctious presentation of the important subject of vocation to the religious life. It should be put into the hands of every young man and woman undecided about a personal call or about the obligation of following it.—Father William H. McCabe, S.J., has translated a post-Code revision by Father Jombard of the well-known work of Father Peter Cotel "A Catechism of the Vows for the Use of Religious" (28th edition, Benziger. 50c.). Father McCabe has thereby earned a debt of gratitude from the many who will profit by this accurate, though exceedingly simple style, preserving as it does all the clarity which characterizes the original work. Showing the nature and the principal obligations of the religious state it should prove a welcome occupant of the library shelves in all religious communities.—To the former editions of his missal in English Father Lasance in "The New Missal for Every Day" (Benziger. \$2.75), has added new masses and prefaces and a complete set of approved prayers for the usual devotions of the Church. The book is well printed, compact in form, and of attractive appearance. Father Lasance has done an excellent work thus to popularize the missal in its English garb.

**Ireland to America.**—A book intended to supplement the school histories is "Ireland's Important and Heroic Part in America's Independence and Development" (Chicago: Daleiden Co.) by Rev. Frank L. Reynolds. The rising generation should be made acquainted with the extremely important part Irishmen or their sons have taken in the American Revolution, and this point has not been given sufficient attention in the past. Interest is aroused by the long list of generals, colonels and privates bearing Irish names who marched with those valiant armies, and it is a source of surprise to learn that there were some 70,000 soldiers of Irish blood who helped swell the ranks of the ragged Continentals. The author's attack upon the New England troops is greatly to be regretted. It has reduced the effectiveness and lowered the tone of the whole work. The Yankee of New England played a valiant part in the gaining of our independence.—The twenty-second volume of "The Journal of the American Irish Historical Society" (published by the Society, 132 East Sixteenth Street, New York), maintains the standard of historical criticism and research reached by the journals of previous years. The reasoned and calm scholarship of the articles makes a pleasure of reading this volume. Nothing bellicose or boastful mars the work. Fifteen articles make up this issue. Among the best is the paper on Commodore Lawrence Kearney who did much to open China to American merchantmen in the days before the Civil War. Its wealth of matter and its display of scholarship merit a place for this volume on the library shelves of every well-instructed American. The Irish societies can do nothing better than see to it that all the volumes of the American Irish Historical Society's "Journal" find a place in the public libraries. That the "journal" is to become a quarterly is welcome news.

**Democracy and Imperial Control.**—The case against the Democratic political organization of the year 1852 is rather strongly put by Roy Franklin Nichols in his "The Democratic Machine: 1850-1854" (Longmans Green.) But he does not rate the Democrats as any worse than their opponents, and it may be said that they were face to face with a great task, the preservation of harmony amidst the most bitterly antagonistic factions. Success spelt victory and subsequent political power. In a hectic convention they nominated after forty-five ballots Franklin Pierce, who

was such a compromise candidate that his name was not put forth until the forty-fourth ballot. The work is interesting and the chapter on the convention in Baltimore vivid. It is as valuable a study in American history as will be the story of the recent extraordinary convention.—Scholarship is the distinctive mark of the recent publication of the Columbia Faculty of Political Science entitled "Imperial Control of the Administration of Justice in the Thirteen American Colonies, 1684-1776," (New York, Longmans Green. \$2.00) by George A. Washburne. The legal systems of the various colonies and their relation to the English legal system is the subject treated. The author shows the dependence of the colonial courts on the customs and traditions of the mother country, and the efforts of the English Government to bring the American courts and court practises into harmony with those at home. An especially good feature of the book is the method of the author of illustrating his arguments by frequent citations of actual cases. This book will prove very interesting to the lawyer and to the student of American Constitutional history.

**Fiction.**—We read on the jacket of "Quinnie's Adventures" (Doran), that "every lover of Quinnie will turn with delight to this new volume" of Horace Vachell. In this case the blurb strikes one as being correct, and more, for this book will gain many new friends for Quinnie. The volume is made up of clean, bright short stories, but if one were asked to pick the best of these he certainly would not choose "Castle Kilrain," for in this story the author has chosen an inferior article, and treated it with an eye that is jaundiced.

Of the writing of detective stories there is no end; but Mr. G. E. Locke is one of the few who can write a detective story that is at once a mystery and a romance. "The Red Cavalier" and "The Scarlet Macaw" have already made him known to a wide circle of readers. "The Purple Mist" (Page. \$1.90), will certainly not lessen their admiration. The phantom coach pushing across the lonely moor at night and luring the over-curious to their death plays no small part in the central problem; but what connection has it with the strange Dr. Blakesley? The answer is easy—when you have read the story.

The third glad book, "Pollyanna of the Orange Blossoms" (Page. \$2.00), by Harriet Lummis Smith, gives a picture of Pollyanna as a bride and young matron. It continues into married life the philosophy that Pollyanna was taught in childhood, always to find something to be glad about. The story is so very simple that the youngest reader can easily understand it. A good part of the setting is in a New York apartment. In one chapter the policeman whom the author visualizes must have been born in the imagination alone for he is about as true to type as a constable from Oshkosh would be.

How would you like a cool story for Summer reading? The Klondike is the setting for "The Frozen Trail" (Houghton, Mifflin. \$2.00), by Austin J. Small. It contains an endless array of fights with fists and guns playing around the discovery of gold, and the story of the gold rush. Like hosts of other Alaskan stories it follows the trail of formula with nothing distinctive in characterization or plot, and swells the already crowded ranks of vacation novels.

Richard Dehan is a writer of realistic stories (realistic in its proper meaning) as those who have read this author's books well know. In "The Pipers of the Market Place" (Doran) the author has lived up to the reputation already earned. This story, like his others, is wanting in that note of joy which would make the reading of the book so much easier. A rift in the clouds at the end of the book would have helped to lift the depression that hangs so heavily over the story. A word of praise must be given to the delineation of character which is splendidly done.



## Education

### Secularism in the Schools

**P**OPULAR education, under State patronage and support, is an established institution in the United States. It is too late to discuss it as a question, but not too late to inquire into the principles on which it rests. What are the ends sought in our system of common school education? The answer is neither difficult nor doubtful. Qualification for citizenship, preparation for the manifold duties of life, protection to the interests of society, the safety, perpetuity, and prosperity of the nation; these are the ends sought and believed to be secured by the education which the State maintains at public expense. If these are the acknowledged and unquestioned ends sought, it is certainly legitimate to ask "how are these ends best secured?" If the State proposes to accomplish definite ends, and employs well-defined means for that purpose, its citizens who are taxed for the object contemplated, have a right to inquire as to the adaptation of the means to the end, and whether the end is really secured by the agencies employed. Here, then, comes before us, properly and forcibly, the question as to the character of our common school education; what it actually is, what it should be in order to justify the State in supporting it.

It may be answered that the ends proposed are secured by imparting knowledge to youth that they may become intelligent. But such an answer is vague and partial. How much knowledge is required to make a man a good and safe citizen? Does simple intelligence, meaning by the term an intellectual grasp of certain branches of study, constitute all, or even the most important part, of education? Are the ends which the State seeks and which its safety demands realized by any such meager and partial methods of education? Does it follow that because a child can read and write, or has passed through a very extended literary course, he is thereby qualified for the duties of society? This vital question demands immediate and thoughtful consideration. Is it right that the education given by the State should be purely and exclusively secular? It is important that every intelligent citizen have a thorough understanding of the subject and realize what purely secular education means for our country.

What is the object and end of education? Confessedly, a moral one, the prevention of crime, the moral qualification of the present child for the future citizen. That the end sought in all State education must be a moral one is clearly evident. No other or lower end would justify the State in taxing its citizens for educational purposes. Education is supported at public expense for the same reason that government itself in its various departments is maintained, and that courts of justice are established, because the moral interests and the well-being of the nation demand it. Hence it is the legitimate province of

the State to tax its citizens for schools because of their supposed necessity to its moral welfare. But the very acknowledgment that the end is a moral one is fatal to the theory of purely secular education. A moral end is the preeminent purpose in view. Now a moral end cannot be attained by discarding the highest and best established moral means. Character cannot be developed by persistently and purposely refusing to engage the most potent forces and factors which constitute character.

If it be urged that to impart intellectual instruction to a child improves his morals and thereby secures the end proposed, we reply that it is a most indirect and imperfect method of compassing the end sought, for it is not apparent that intelligence without corresponding moral training is an effective preventive of crime, or that in itself alone, it tends to moral elevation. We have placed too much reliance upon intellectual training as a preserving and elevating force in society. If statistics seem to authorize the general belief in this respect, it is because the process has been almost invariably connected with no inconsiderable moral and religious training, while criminal classes so called have been almost wholly deprived of both training and moral influence. But other facts are pressing upon us at the present time, and facts which are not at all flattering to our boasted intelligence, nor favorable to reliance upon it for national safety. Though general intelligence is supposed to be largely increasing, crime seems not to diminish, and nearly all our prisons are full. Besides it is asserted that only twenty per cent of State prison convicts are illiterate. It is not surprising that there should be some honest questioning as to the more exact relation between purely intellectual training and the State prison. To cultivate the intellect only, is to destroy the essential balance of the mental powers, and if this is the result of popular education, then nothing, literally nothing, is done toward forming a moral people.

The State seeks to prepare its youth for citizenship. It is to teach that which underlies all true and worthy character, virtue, the realization of duty, and the responsibilities of life in all its varied relations. It should, then, recognize religion as the foundation of true and lasting morality, the basis of all sense of responsibility, and the inspiration of what is noblest and best and most salutary in human society. It should freely employ these potent factors to develop the character of its future citizens and to solve the problem of its future safety and perpetuity. In doing this it violates no right of any of its citizens and does no injury to anyone. Religion and education must go hand in hand. To separate religion and education is unjust to the pupils of our schools, who are thereby robbed of the only preparation which will qualify them for a true life; unjust to parents, who entrust their children to the State, with the expectation that they will receive the best and most needed training; unjust to citizens, who are beguiled into the false belief that the national safety is

being secured through a system which proves to be inadequate and delusive; unjust to taxpayers, whose money is exacted for a purpose that is not accomplished by such a method; unjust to teachers, who are expected to build up the national edifice strong and stately, and enduring without employing the material and methods which are absolutely necessary to its strength and beauty and permanence. It is to attempt a feat which has never been achieved in the history of the world, and stands without historical precedent. All nations in all ages, have recognized the Supreme Being of their imperfect creeds in their national instruction, and in their whole national life. It remains for this favored Republic to ignore that God who has lifted the nation to its high preeminence, and to flaunt its banner before the world, on which is blazoned in letters of burning shame, the atheistic motto, "No God, No Religion." Let the theory of secularism prevalent in our schools today continue, and the nation is doomed.

F. J. KELLY.

## Sociology

### Catholic Centers, a Symptom and a Remedy

**A**LTHOUGH much is written about the need for Catholic Centers, both for our young men and our young women, we do not wish to minimize the still greater need of truly Catholic homes for Catholic young folks. In other words, this present necessity of building Catholic Centers lest our young people drift away entirely into non-Catholic association, is really the symptom of an abnormal social condition. And Catholic Centers, properly understood, while they seem to cater to present-day wishes may at the same time be made a remedy for the very conditions which have given them being.

To make the Center the right place for young people, it should hold their affection, offer them normal amusement and pleasure and give them a safe harbor after the strenuous day's work is over. It should be like their own Catholic home. The family is a divine institution and home is its rightful shrine. Home is the stronghold of family virtues, of religious and social training. Any state of society, therefore, which tends to the destruction of the home or the weakening of its influence on the young, is in so far a degenerate state of society and one to be striven against and remedied. There is something diseased in a civilization which tends to disrupt the home, to take young people out of their natural environment, to make them restless wanderers instead of peaceful dwellers at their own fireside.

It is only too evident, however, that our own age suffers acutely from that form of social disease which weakens the influence of the home and sets young people gadding about for amusement and sociability outside their home circle. A curious and almost universal instinct in our young people of today seems to be urging them to go out of nights to commercialized amusements, to shake off

home associations, to regard their home, indeed, as a place to sleep rather than a spot where usually leisure time is to be pleasantly spent in social converse, and whence one should go only occasionally for exceptional diversion.

The old-time amusements which grouped the whole family about the fireside in winter or around the library table in summer, enlisting old and young in simple pleasures, have gone quite out of fashion. There was an educational value in these family amusements incomparably greater than the present fashion of going out to the "movies." And while these family reunions had not the excitement caused by the sight of some pictured gunman, still the family entertainments left a fine glow of genuine affection and good feeling behind them which the aftermath of the movies cannot equal. It is useless, however, merely to regret and deplore the passing of the home-spirit. Times change whether we like it or no and we change with them. It is useless to try to force the limbs of today into the garments of yesterday. We must cut new cloth into new habiliments to fit new times and new conditions. Taking the youth of today as we find them, since we cannot take them otherwise, we must do our best for their welfare. The first great question is to get hold of them at all and keep them from drifting entirely away, as so many do nowadays, from Catholic influence. Then, once we have a hold on them, it will be time to endeavor to put back into their hearts, to some degree, at least, the spirit of home-keeping.

The Catholic Civic Center, well-organized and managed with expert care, seems to supply the means which the times demand for getting in touch with our young folk who are drifting. Since they will be leaving home, we shall do well to prepare for them places to which they can come without loss of their Catholic spirit and principles. They crave amusement and will not stay at home or seek it there. They want sociability of a wider and more various kind than their own neighborhood supplies. Often they desire opportunity for study and for training, they look for night-schools where they can repair the early neglects of their education. They wish organized athletics which are impossible without an equipment and facilities that home could never supply. Giving them these things in a way and at a price that attracts them, we can gather them together in Catholic Centers under Catholic influence. Once this is done they will be plastic to our purposes for their welfare.

If we look forward to the time when a considerable number of our Catholic youth shall habitually resort to Catholic Centers for sociability, instruction, amusement, and physical exercise, we can make plans for sending them back to Catholic homes for some part of their recreation and sociability. Methods are being developed to make the home once more a center at least of some leisure occupations. It should be the definite purpose of Catholic Centers, while supplying the general want of a



wider sociability and of occasional community recreations, to send the young people as much as is practicable, back to their own home circle. This may be done by forming neighborhood groups among the frequenters of the Catholic Center, who will entertain one another in their own homes and will create a local sociability to take up some nights at least of the week. The creation of small groups, say of twenty young men and twenty young women, who meet together every week or two at the house of some one of the members for recreation, singing, dancing, or better still for study clubs and discussions, has been successfully tried as a means of promoting the home-spirit and neighborhood friendliness. Indeed, there is a definite drift or reaction towards neighborhood activities which indicates that thinking persons begin to see the dangers and drawbacks of too great centralization even in amusements.

Thus Catholic Civic Centers, which are a symptom of the times, may become in time a remedy for this undue craving for public entertainment. They are not proposed as an ideal development, nor as a last flower of social evolution, but as an immediate expedient to meet very pressing needs and as a means in time of modifying the extreme conditions which call them forth.

From another viewpoint, however, these Catholic Centers promise to become a permanent and beneficial institution. It is very likely that the drift towards community activities, now so much in evidence, is likely to make a permanent impression on society. Commercialized amusements have evidently come to stay. The invention of the moving picture which has been so much perfected in a score of years, will go on through a course of improvements. Some of the well-to-do may be able to have exhibitions in their own homes, but it is probable that the bulk of the population will go on attending the theaters. City life offers besides so many attractions to take people away from home that the custom of going outside of home for amusements at least on several nights of the week will probably continue. Hence, evidently, we shall continue to need places of sociability and entertainment to gather our Catholic people under Catholic auspices on such occasions as find them away from home.

In fact, it is not so much community recreation itself which is to be criticised, as the abuse thereof. Quite naturally in an age like ours men and women wish to reach out for wider association and acquaintanceship than can be found in their own home or neighborhood. Many influences are responsible for this craving for a wider circle of contact. Business as now organized has thrown thousands together who in the days of household industries would have been in touch only with the folk who dwelt about them. The newspapers, public amusements, social clubs and organizations, the facility of travel, the ease of urban transportation, the very restlessness of modern life, all must bear a share of the responsibility for this craving for wider contact. To meet it we shall probably need

Catholic Centers for long beyond the allotted span of any one of us now in the world.

In providing Catholic Centers of the right sort, we are, therefore, not only ministering to a symptom of modern life, but supplying a remedy. If, in addition, we can make these centers self-supporting as they should be, then, a great weight will be lifted from the shoulders of our people and a great anxiety taken from the minds of those who bear responsibility for Catholic welfare. This question of self-supporting centers is of acute interest.

EDWARD F. GARESCHÉ, S.J.

## Note and Comment

International  
Catholic Council

THROUGH the Catholic News Service of London it is reported that the Catholic Council for International Relations, which was inaugurated in London on Corpus Christi under the presidency of Cardinal Bourne, has received the approval of His Holiness Pope Pius XI. The Cardinal Archbishop has accepted office as President, and the Council has for its Secretary Mr. John Eppstein, a Catholic member of the League of Nations Union, to whose initiative the highly successful Catholic conference at Reading on the national and international responsibilities of the Catholic citizen was largely due. Practically all the principal Catholic societies took part in the inaugural session of the Council, so that at its first meeting the Council has become a link joining up all Catholic activity in England. The first step taken by the Council was to appoint sub-committees, which will go into details in such matters as moral and legal questions, international politics and economics, overseas connections, education and publicity. The Council is, of course, strictly Catholic in its make-up, and in no way connected with the League of Nations or its subsidiary associations.

A Catholic Champion  
of Sixty Years

BY its July issue, the *Month*, a publication of the English Jesuits, commemorates the start of its sixty-first year. With pardonable pride, because of the impersonal character of the press, and in lieu "of a fanfare from the outside," the editor anticipates our words of congratulation for the jubilarian, as he speaks a bit about the purpose and ideal the *Month* has kept in view during more than half a century. These terms explain, though not by ordinary financial standards, the success of this leading English Catholic periodical. Had the *Month* been published for gain, or even as a means of livelihood for an editor and his staff, "it might not now be enjoying so long a retrospect or have the heart to face the future undismayed." Any newspaper man, familiar with the costs of editing and publication will confirm this judgment. The *Month* is Catholic, and it is a distinctly "class"

journal, two facts which set quick bounds to its reading public and its advertising patronage. In spite of these limits it continues a robust existence, offering each month invaluable service in the interpretation of Catholic thought. Cardinal Newman stood close by at its birth, troubled with certain anxieties about its future, but it is certain he would be well satisfied to-day with the spiritual and intellectual balance of sixty years.

#### Weather an Economic Factor

A COLD, blustery March and the showers of April did more than cause the proverbial flowers of May and June to sprout from their hiding places of the Winter. Much of the present business deflation is attributed to the late Spring, and a challenge is issued to the balance of the year to atone for the recalcitrancy of the early months. The *Industrial Digest* commenting on the tremendous importance of the weather as a factor in determining economic welfare has this to say:

Adverse weather conditions wrecked the Summer trade, causing a backing up of merchandise all the way from retailer to manufacturer and giving rise to much of the dissatisfaction expressed in business circles. It caused us to enter the Summer season with crops in the poorest state recorded in over twelve years. Meteorological conditions during July and August promise to have more to do with determining whether or not the country is to have a strong business recovery in the Fall than either the presidential campaign or any developments in the European situation.

It is generally believed that any marked recovery in business in the immediate future is not to be expected, but much hope is held for better times in the Fall, dependent, of course, on favorable crop conditions, and so, ultimately, on the weather.

#### Future of the Irish Language

AT the present moment, the methods to be employed in propagating the Irish language and securing the future of the Gaelic League, the sponsor for an Irish vernacular and a national literature, is a subject of some discussion in the Irish press. "No cultural organization in Ireland," declares the *Irish Statesman*, "and few outside of it, can point to a record as dramatic as that of the Gaelic League." And yet, the President of the League, Mr. McGinley, in his annual address struck a note of pronounced pessimism. He complained that "the Gaels are neglecting the League, and the work will not last unless the organization and those directing the operations are supported." The *Statesman* takes serious exception to the tone of the presidential address and points out:

... that within the last two years the whole position of Irish had been revolutionized, that from a state of outlawry it has become one of the official languages of the nation, that the whole educational system is in process of being recast on an Irish basis, that Gaelic is heard from the Bench instead of being as formerly confined to the dock, and that its future position depends entirely upon what its advocates desire to make it.

But it is Mr. Daniel Corkery who perceives better than others the secret of permanent success, while he fashions a standard for the League in its determination of the difficult question of methods to be adopted.

It is absurd that novels, dramas, poems, books of all kinds should have been written in Irish by people who, knowing Irish in the grammatical sense, know nothing of its literature. These people for all their minute knowledge of Irish grammar, are simply writing English literature in Irish.

It was quite certainly the ability of the League to produce literature quantitatively that accounts for its survival, but as the *Statesman* concludes, it is a weakness "to assume that the literature can be made according to orders, and will bud and blossom precisely as the League directs."

#### The La Follette Program

IN an article appearing in *AMERICA* for July 19, the following statement was attributed to the platform of the political movement which has endorsed Senator La Follette for the presidency:

We favor submitting to the people for their considerate judgment a constitutional amendment providing that Congress may by enacting a statute make it effective over a judicial veto.

A valued correspondent points out that these words "are not found in the platform on which La Follette is running, but are taken from the Wisconsin platform presented to the Republican national convention." He continues:

*La Follette is not running on that platform this year* (italics inserted) but on an entirely different one adopted at the Cleveland convention of the Conference for Progressive Political Action. The plank of that convention reads thus: "Abolition of the tyranny and usurpation of the courts, including the practise of nullifying legislation in conflict with the political, social, or economic theories of the judges. Abolition of injunctions in labor disputes and of the power to punish for contempt without trial by jury. Election of all Federal judges without party designation for limited terms." . . .

The difference between the La Follette Wisconsin platform and the platform of the Conference for Progressive Political Action on this point, is a reflection of the variety of views held by La Follette followers on what procedure to adopt to correct the practise of the Supreme Court in declaring necessary economic legislation unconstitutional. Some are in favor of requiring more than a bare majority to agree on the unconstitutionality of a law. Others, and I believe a minority, are in favor of giving Congress the right to veto nullification decisions of the Supreme Court by a two-thirds vote and not by a simple majority, as stated in the article. The Conference decided not to say anything about methods, but merely to declare that the tyranny of the courts must be abolished. The exact method will be decided later.

The correction is gladly noted. The plank occurs in the Wisconsin platform, and is rightly attributed by our correspondent to Senator La Follette. But if it represents his opinion, as presumably it does, the criticism of certain phases of the Senator's political philosophy, as set forth in the article complained of, is fully justified and needs no correction.